

Young Men Missions Plan Set By Agency

MEMPHIS (BP) — A two-year plan culminating in a program designed to acquaint Baptist young men 18-30 with Christian missions and involve them in service to others was unveiled at the Brotherhood Commission here.

John Anthony Hough, a 22-year-old US-2 missionary assigned to the Brotherhood Commission September 1 to conduct research about the characteristics and interests of Baptist young men, disclosed his schedule for developing the program for this age group.

A former member of the Baptist Student Union at Ball State University, Muncie, Indiana, where he was graduated three months ago with a bachelor of arts degree in English, Hough brought some impressions about Brotherhood with him when he became a missionary.

Southern Baptist young men need a way to fit into the church in a personal as well as an organized way, Hough said.

"Brotherhood (as it is today) doesn't appeal to me as a young man and doesn't appeal to others my age. There's a need to provide a new outlook in Brotherhood."

Hough, a bachelor, sees part of his

job as finding the needs of young men, their interests, their hang-ups, and identifying ways to satisfy those needs.

Self discovery is a term Hough uses a lot to describe the needs of young men. He explains it this way:

"By self discovery, I mean discovering my talents, giving them to God, letting him show me how to use them, then accepting myself for my shortcomings, and accepting other people for what they are."

One of Hough's first steps has been to enlist a committee with a broad representation which he hopes will "give me the handles as to the needs of young people and some possible approaches to use."

The committee, composed of seminary professors, local church representatives, state Brotherhood leaders, SBC agency representatives, young people, a representative of the professions, and a psychologist, held its first meeting November 19-20 at Southwestern Baptist Theological Seminary at Fort Worth.

"I plan to work through the information the committee developed and to feed it into projects I plan to use in a pilot program with several groups

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FMB Names Missioners; Adds New Staff Member

RICHMOND (BP) — In its final meeting of the year, the Southern Baptist Foreign Mission Board here added 12 new persons to its overseas force, heard its executive secretary report on the status of missionaries in Uganda, elected a South Carolina associational missions superintendent to its department of promotion and furlough ministries, and approved recommendations of various committees.

The six new missionary couples were appointed in a night service at First Baptist Church, Alexandria, Va., following an afternoon business session here. Many board and staff members traveled with the missionary candidates to Alexandria on chartered buses.

An Alexandria pastor and his wife, Mr. and Mrs. Lloyd H. Atkinson, were one of the couples appointed. They expect to work in Chile. He is pastor of Sunset Hills Baptist Church.

Other new missionaries are Mr. and

Mrs. Roy W. Brent Jr. of Louisville, Ky., formerly of Los Alamos, N. M., appointed to Kenya; Mr. and Mrs. Everett R. Burnette of Rock Hill, S. C., Senegal; Mr. and Mrs. Jim L. Harvey of Sweetwater, Tex., Indonesia.

Also, Mr. and Mrs. Douglas G. Ringer of Mulhall, Okla., Laos; and Mr. and Mrs. G. Wayne Buck of Rome, Ga., employed as missionary associates for a four-year term in Israel.

Dr. and Mrs. George H. Kollmar of Amarillo, Tex., were reappointed for missionary service in Colombia, where they previously served for 14 years.

A crowd of approximately 1,500 persons attended the appointment service in Alexandria which continues a trend toward more out-of-Richmond appointments begun by the board in recent years. Such services are held at the invitation of the host church.

The board has appointed, employed or reappointed a total of 171 persons in 1972. While high compared to other missionary organizations, this number is the lowest since 1964 for the Southern Baptist foreign mission agency, said Jesse C. Fletcher, director of the mission support division.

Baker J. Gauthen, executive secretary, reported that several missionary families from Uganda are in Kenya awaiting developments before deciding whether they can return to that strife-torn African nation. G. Webster Carroll and several other missionaries are still in Uganda. Board officials and new missionaries assigned to Uganda who are completing orientation are awaiting word from Carroll before making a decision about going directly to the country or beginning language study in Limuru, Kenya, Cauhen said.

Sam Pittman, superintendent of missions for the Beaverdam Baptist Association in South Carolina, was elected by the board as an associate secretary in the department of promotion and furlough ministries, effective Feb. 1, 1973.

He is believed to be the first associational missions superintendent elected to the board's staff. A Greenville, S. C., native, Pittman has held pastorates in Tennessee and South Carolina.

After relocating here with his wife and two children, Pittman will have a specific relationship to associational superintendents of missions throughout the Southern Baptist Convention.

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Charter Flight To '73 SBC Possible

The Executive Committee of the Convention Board has voted to request Bryan Tours of Jackson to consider chartering a special airline round-trip flight to the Southern Baptist Convention to meet June 12-14, 1973 in Portland, Oregon.

Dr. W. Douglas Hudgins, the board's executive secretary-treasurer, said that those who would be interested in going on this flight are urged to write his office immediately so that it could be determined whether there would be enough interested manifested to make the tour possible.

Dr. Hudgins further said that the cost, while not yet determined, would be less than the usual tourist fare.

He added that the special flight would leave Jackson on Monday and return home soon after adjournment of the convention.

Those interested in traveling on the special flight are urged to immediately write Dr. Hudgins' office, P. O. Box 530, Jackson, Miss. 39205.

Christmas Controversies In Schools "Good"

WASHINGTON, D. C. (C-SNS) — Controversies over religious observances and practices in the public schools are "probably a good thing," said the Rev. C. Stanley Lowell, associate director of Americans United for Separation of Church and State.

"Apprehension in this area indicates concern for religion and concern for separation of church and state. Both are good," said Mr. Lowell, himself a Methodist minister. The Lowell statement follows.

"That controversies over religion in the public schools should erupt is not surprising. For at least a century American culture was predominantly Christian and predominantly Protestant. Doing what came naturally, the people incorporated a religious emphasis — Christian and Protestant — into their public schools. Religious worship and religious indoctrination were carried on in these schools. The development of a pluralistic society with large Roman Catholic, Jewish, and secular minorities created a new

situation and led to demands for a religiously neutral school system. The achievement of a religiously neutral public school system, which would

give proper recognition and respect to all creeds but would do nothing 'respecting establishment' of any, has

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The Members and Employees of THE MISSISSIPPI BAPTIST CONVENTION BOARD

Extend to All of Our Readers

Best Wishes for a
Merry Christmas
and
Happy New Year

Christmas Sleigh Ride In Early America

From a country church, carolers set out by sleigh to visit homes in the neighborhood where they will sing Christmas carols and spread holiday cheer. This William Medcalf illustration of an early American Christmas scene appears in the 1972 edition of "Christmas, An

American Annual of Christmas Literature and Art," Vol. 42, edited by Randolph E. Haugan. It is used by permission of Augsburg Publishing House, Minneapolis, Minn., copyright owner. (RNS Photo)

Groundbreaking Is Held For New \$35,000,000 Hospital

Ground was broken Dec. 14 for the new \$35,000,000 Mississippi Baptist Hospital, across North State Street in Jackson from the existing facility — a 600-bed hospital which will take three years to build.

The site already is being cleared, but the Thursday event marked the ceremonial launching of the project.

Speakers for the occasion included Gov. Waller, Jackson Mayor Russell C. Davis, Dr. W. Douglas Hudgins, executive secretary of the Mississippi Baptist Convention Board, and hospital administrator Paul J. Pryor.

Serving as master of ceremonies for the 30-minute program was Zach T.

Hederman, chairman of the Board of Trustees of hospital.

The invocation was given by Dr. David Grant, President of the Mississippi Baptist Convention and pastor of Broadmoor Baptist Church, Jackson and the closing benediction was given by Dr. Earl Kelly, Jackson chairman of the Executive Committee of the Mississippi Baptist Convention Board, and pastor of Ridgcrest Baptist Church.

Mr. Hederman, on behalf of the hospital trustees and administration, expressed appreciation to "our owners," the Mississippi Baptist Convention, "for understanding, for financial and prayerful support, and for their faith and confidence."

He expressed appreciation too, to "the past and present members of the medical staff and to the 1,100 nurses, technicians, aides and other employees of the hospital. Their dedication, skillful care and love of humanity have made this a hospital to which have come patients from all 62 counties of Mississippi as well as from surrounding states."

Mr. Hederman extended thanks to "the great number of people who have given and are giving of their time, talent and money to the building fund of the hospital, especially those who led in and gave generously to the Hospital Development Fund Program."

By utilizing the facilities of the hospital, said Mr. Hederman, "its past and present patients — some 20,000 a

year — "have expressed faith that they would receive the very best of medical care from highly-qualified personnel under Christian influences."

Mr. Hederman cited various governmental agencies and professional consultants "who have been helpful in coordinating and reconciling the regulatory and technical aspects of the new hospital," and he pointed out that hospital administrative personnel have, since the mid-sixties, "nearly doubled their hours of work to include not only the supervision of the operations of the present hospital but also the thousands of details which have

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Capacity Crowds Expected For '72 Youth Convention

Capacity crowds of Baptist youth from every section of the state are expected in Jackson Dec. 28-29 for the annual Youth Convention, to be held at Jackson's First Baptist Church and Municipal Auditorium.

This year for the first time a new dimension is being added to the already interesting program — that of outreach and evangelism.

Rev. Joe McKeever, minister of evangelism of the host church, will be coordinator of the outreach activities and the Department of Evangelism of the State Convention Board will this year join with the Church Training and Music departments in sponsoring the event.

(For a complete program of the Convention please turn the page.)

Manager Is Named For Lifeway

Loren G. Miller has been named manager of Lifeway in Jackson Mall, effective December 1, according to Jay O. Turner, area manager for the store.

The Jackson Lifeway, which opened in August of this year, is the first in a new chain of book stores being opened on a pilot basis by the Sunday School Board. The second store is scheduled to open in early 1973 in another city.

Miller, a native of Tennessee, has been the floor sales supervisor at the Baptist Book Store in Little Rock, Arkansas. His educational background includes training in administration and supervision.

He is a graduate of Mars Hill College, Mars Hill, N. C.; Carson-Newman College, Jefferson City, Tenn.; and Southwestern Seminary. Before beginning his work with Baptist Book Stores in 1970, Miller was associated with churches in Texas, Arkansas, and Georgia.

"He is keenly aware of customer needs," said Turner. "In his thinking, the customer comes first. He's interested in helping people so he is a natural for Lifeway where people are our business."

Lifeway merchandises books, Bibles, and religious supplies.

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Mid-America Bible Conference Set For Memphis In '73

NASHVILLE (BP) — More than 4,000 persons are expected to attend the Mid-America Bible Conference at Bellevue Baptist Church, Memphis, Tenn., March 26-29, 1973.

The meeting, a sequel to the nationwide conferences held early in 1972 in Denver and Richmond, is sponsored by the Southern Baptist Sunday School Board, Nashville.

Principal speakers for the conference will be Jack R. Taylor of San Antonio, Ray F. Robbins of New Orleans, and James B. Henry of Nashville.

Taylor, pastor of the Castle Hills Baptist Church, San Antonio, Tex., will present four evening messages to adults on "The Spirit-Filled Life." He is the author of Key to Triumphant Living and its sequel, Much More, published by Broadman Press.

Robbins, professor of New Testament and Greek at New Orleans Baptist Theological Seminary, New Orleans, La., will present three morning messages on "The Challenge to Maturity" from the book of Hebrews.

Henry, pastor of Two Rivers Baptist Church, Nashville, Tenn., will speak to young people in four evening messages on "The Spirit-Filled Life."

"Both 'Lord and Christ' is the theme of the Conference. The purpose is to lead Christians toward a deeper commitment to Jesus, the Lord and Christ and to challenge Christians to express their submission to the lordship of Jesus by becoming effectively involved in God's efforts to redeem men.

Individual conferences on Old and New Testament books of the Bible also will be offered.



Getting ready to turn ceremonial dirt on a historic occasion at the site of the new Mississippi Baptist Hospital are, (in

the photo at right) from left: Henry Holman, Jr., chairman of the hospital's Development Fund and president of the McCarty-Holman Company; Zach T. Hed-

erman, chairman of the Board of Trustees of hospital; R. Baxter Wilson, chairman of the hospital's Development Council and chairman of the board of Mis-



issippi Power and Light Company; Gov. William Waller; Jackson Mayor Russell C. Davis; J. W. Underwood, chairman of the executive committee of the

hospital's trustees, and hospital administrator Paul J. Pryor. In the photo at the left, the present Baptist Hospital is shown in the background.

Groundbreaking Is Held For New \$35,000,000 Hospital

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gone into the planning of this new structure."

Mayor Davis said it is "difficult for us to realize, right now, just what this hospital means and will mean to this city," and he said he looks forward to the day when "this tremendous complex will be most meaningful to improvement of the quality of life in this city."

Governor Waller noted that, even though the institution is called Baptist Hospital, it serves people of all religious choosing.

He added: "I have had the great pleasure of dedicating a lot of buildings, but this is probably the most important dedication I have ever attended. Mississippi needs fine new facilities in health care, like this one. This will probably be the largest building in the state under one roof, and even then, they have allowed for expansion."

Governor Waller praised hospital administrator Paul Pryor as "an outstanding job" in the administration of the hospital over the past 17 years, and he congratulated the hospital board for launching "the greatest building undertaking ever in the history of Mississippi."

Mr. Pryor reviewed events lead-

ing up to this day — "the feasibility studies, the many meetings of hospital board and medical staff, the hundreds of hours of planning by hospital personnel."

He added: "Three years from now, we will be carrying out, in this new hospital, the vision of those who began this hospital in 1911 as a place for a Christian healing ministry."

Prior said the hospital receives patients from every county of the state each year, as well as from beyond state borders.

Dr. Hudgins noted that Mississippi Baptist Hospital is owned by the Mississippi Baptist Convention, made up of some 1800 individual congregations with half a million members, and he said more than 1400 Baptist churches in Mississippi give to the total mission program of the Convention, from which a portion is designated for Mississippi Baptist Hospital.

Platform guests included all program participants plus R. Baxter Wilson, chairman of the Mississippi Baptist Hospital Development Council and Chairman of the Board of Mississippi Power and Light Company; Henry Holman Jr., chairman of the Mississippi Baptist Hospital Development Fund and president of McCarty-Holman Company; Charles W. Flynn, executive director of the

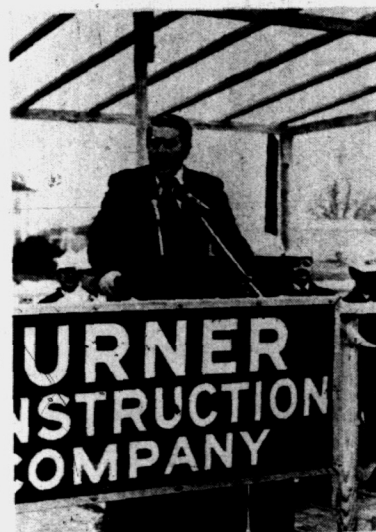
Mississippi Hospital Association; Ernest C. Moss Jr., executive director, and Charles O'Neal, assistant director, Mississippi Commission on Hospital Care; Dr. Robert P. Henderson, president of the hospital's medical staff; Assistant Hospital Administrators Michael C. Wilkinson and Earl W. Eddins; and, representing the 1100 hospital employees, many of whom attended the ceremony; Bill Hunt, chief orderly, with 44 years service with the hospital.

Also on the platform were the hospital trustees, including, in addition to Mr. Hederman, the following:

Paul G. Moak, vice - chairman; J. W. Underwood, chairman of the executive committee; Rev. James F. Yates, secretary - treasurer; Dr. W. W. Causey, Marvin Collum, Sidney D. Davis; H. B. Duckworth, Ray G.

Old Russian Christmas

Reportedly it is the custom of many inhabitants of Brookside, Alabama, to celebrate the "old Russian Christmas" on January 7. Beginning on the evening of January 6, young people, dressed as the Three Wise Men and angels, parade through the streets singing carols and bearing a miniature manger. A Russian colony settled in Brookside in 1902.



Governor William Waller, left, and Dr. W. Douglas Hudgins, executive secretary, Mississippi Baptist Convention Board, right, were speakers at the hospital's groundbreaking ceremony.

lot, The Rev. Joel Haire, Dr. Swink Hicks, W. P. McMullan Jr., Rev. Vernon May, W. R. Newman and E. O. Spencer.

Each person on the platform wielded a shovel for the breaking of - of - the ground ceremony.

Other special guests included Donald C. Nelson, vice - president of Ellerbe Architects, St. Paul, Minn., and, also with Ellerbe, project architect Roald Olson and field supervisor Charles Lowry; Charles Barlow and Plunkett Architects, Jackson; T. Harvey Hedgepeth, hospital attorney; R. W. Warren, president of Reid-McGee Insurance Company, and, also with Reid - McGee, vice - president Ralph Rives and board chairman J. W. Hardin; Charles P. Landt, chairman of the board of Cameron-Brown;

and from Turner Construction Company, Cincinnati, Ohio; R. B. Hollister, vice - president in charge of the Cincinnati office; A. T. McNeill, general superintendent of the Cincinnati office; project superintendent Jack Schell; and contract manager James Stievater.

The Turner Construction Company was low bidder for the project, at \$21,203,400. Additional costs involving equipment, furnishings, land costs, financing charges, development of additional parking facilities and other items will run the total cost of the new hospital to an estimated \$35,000,000.



Dr. C. G. Fuller

Fuller To Preach Holiday Sermons On 'Baptist Hour'

Dr. Charles G. Fuller, pastor of First Baptist Church in Roanoke, Va., will preach two special holiday sermons on THE BAPTIST HOUR during December.

Dr. Fuller, who also is secretary of the Southern Baptist Radio and Television Commission's board of directors, taped the sermons last spring while visiting the Holy Land to participate in the Radio - TV Commission's Easter television special, "Sunday in Galilee."

On Dec. 24, Dr. Fuller will preach the 1972 Christmas sermon, speaking from Shepherd's Hill near Bethlehem. His topic will be "Joy To Your World."

His BAPTIST HOUR sermon for the New Year's holiday on Dec. 31 is titled, "Time Can Be Bought." Dr. Fuller explains how to "buy" life's every available minute by being awake to God's purpose, and available to God's power.

The Centurymen, a select singing group composed of 100 ministers of music from 24 states, also will be featured on the Christmas broadcast. They will sing new arrangements to three songs, "Joy to the World," "Angels We Have Heard on High" and "There's a Great Joy Coming," a song from Burl Ives' musical "Celebrate Life." Mr. Red is the music consultant for the Radio-TV Commission.

H. T. McLaurin Dies At Newton

Rev. H. T. McLaurin, former employee of the State Convention Board, former president of Clarke College, first associational missionary for Newton County, and former pastor, died at a hospital in Newton, on Saturday, December 16.

Mr. McLaurin, who had been retired for several years, had been in the hospital for about a week according to reports. He had undergone surgery on Thursday and seemed to be getting along well, but complications developed and death came quickly.

He is survived by his wife, Mrs. Ruth McLaurin, some children, and a number of grandchildren and great-grandchildren.

Funeral services were held at First Baptist Church, Newton, on Tuesday, Dec. 19.

FMB Names - - -

(Continued from page 1)
tion, according to Samuel Debord, secretary of the promotion and thorough ministries department.

The board approved a recommendation that Executive Secretary Baker J. Cauthen and his wife visit Southern Baptist missions in Bangladesh and India in January and participate in the dedication of a new Baptist hospital in Bangalore, India.

Lifeway - - -

(Continued from page 1)
bles, cards, gifts, music, and musical instruments. According to Turner, Lifeway is a new concept in the book store business.

"We want visiting our store to lead to a better way of life for the customer," he explained. "We believe a book store can do this by the quality of the merchandise it carries, through the attitude of the sales personnel, and through the general atmosphere of the store."



Miller

New Orleans School Features Interterm

New Orleans Baptist Theological Seminary is introducing a new dimension to its program of seminary training called "Interterm," an intensive two-week session of classes each meeting four hours per day.

Interterm was designed with the hope of utilizing two weeks, Jan. 2-12, which are normally lost to many of the seminary's regular students, as well as to take advantage of guest lecturers and offer educational opportunities to the seminary's alumni, pastors, pastors' wives, and interested lay people.

Visiting specialists who will cooperate with NOBTS faculty in the special session are Robert L. Jones, minister of music for Fifth Avenue Baptist Church in St. Petersburg, Fla.; Dr. Robert S. Magee, pastor of Temple Baptist Church in Ruston, La.; Dr. Phillips R. McCarty, associate professor of Bible and religious education at Mississippi College; Dr. Larry G. Rohman, pastor of First Baptist Church in Jackson, Miss.; and Dr. Grady Wilson, associate evangelist with the Billy Graham Evangelistic Association.

Members of the seminary faculty included in Interterm are Dr. F. Eugene Brasher, Dr. Thomas J. DeLaughter, Dr. Fisher H. Humphreys, Dr. V. L. Stanfield, Dr. Malcolm O. Tolbert and Dr. S. J. Watson.

Courses are being offered in "Christian Ministry to Today's Youth - On the Campus and in the Streets," "Spiritual Gifts - Special Reference to Speaking in Tongues," "Evangelism and the Shape of Things Now - Questions and Answers," and "Handbells - How and What to Ring." Also featured is one night course, "Amos, His Message Then and Now." -David Grant

Last Rites Held For Dr. Webb Brame, Baptist Pastor-Leader

By Dorothy Holton Kelly

Dr. Webb Brame, age 89, pastor emeritus of First Baptist Church in Yazoo City, died early Tuesday morning of last week at the Martha Coker Nursing Home in the same city.

Funeral services were held Thursday morning, Dec. 14, at ten o'clock at First Church, with the pastor, Rev. James Yates officiating.

Interment was in Glenwood Cemetery.

Dr. Brame, a native of Kemper County, graduated with a Bachelor's degree from Mississippi College in 1907, and received his Master's and Doctor's degree from Southern Seminary, Louisville, Ky.

He held pastorates at First Church Vicksburg, First, New Albany, and First, Drew, before going to Yazoo City to First Baptist in 1923, where he served until his retirement January 15, 1951.

Dr. Brame served as a lieutenant colonel in the Chaplains' Corps in the United States Army during World War II. He later served on a committee to inspect Fort Knox, Ky., under the Universal Military Training program.

As moderator of the Yazoo Association, he fostered rural church progress and in 1949 was recognized by the Progressive Farmer as the city pastor doing the most outstanding service in rural church work.

He served for 25 years as a member of the board of Mississippi College where he was awarded an honorary doctor of divinity degree in 1931. In Yazoo City he led in the construction of an educational building at First Church, and a nursery, increased the church enrollment from 300 to 1200 and the Sunday School from 125 to 700, and encouraged and aided in the organization of the Calvary Church.

After his retirement he was given an award of Meritorious Service by the Mississippi Recreational Association in 1965; received the Alumnus of the Year award at Mississippi College in 1963; and was designated Outstanding Citizen of the Year for Yazoo City in 1968 by the Civitan Club.

His wife was the former Grace Stroud who died some years ago.

He leaves four daughters: Mrs. Elizabeth Rhyne, La. Marque, Texas; Mrs. Sibyl Warren, Charlotte, N. C.; Mrs. Frances Spain of Baton Rouge, La.; and Mrs. Martha Lynn Brigham of Yazoo City.

Also nine grandchildren, Dr. Thomas Rhyne of Texas A&M, Bryan, Texas; Carl Webb Townsend, Portland, Oregon; Timothy Lee Townsend, Louisville, Ky.; Mrs. Grace Gaines, Knoxville, Texas; Alfred Spain, Ruston, La.; Mrs. Sally Blondeau, New Orleans, La.; John Spain, Baton Rouge, La.; Miss Susan Brigham, Pensacola, Fla.; and Bill Brigham, Clinton; four great grandchildren; and his sister, Mrs. Sallie Harrell, Meridian.

YOUTH CONVENTION

Thursday Afternoon, December 28

First Baptist Church
State Youth Choir Festival Adjudication
1:30 - Sanctuary
J. D. Batson, presiding

Thursday Afternoon, December 28

First Baptist Church
3:30 Youth Convention registration
4:00 Group singing—Don Blackley, director
4:20 Announcements
4:30 Message—Barry Wood, speaker
5:00 Adjourn

Thursday Evening, December 28

First Baptist Church
7:00 Group Singing—Don Blackley
7:05 Message—Jack Taylor, speaker
7:30 Training to witness—Joe McKeever
8:30 Adjourn

(Thursday Night, December 28 Continued)

10:30 "Celebrate Life"
Billy Jack Green, director
Lonnie Stewart, staging
Ragan Courtney, drama

Friday Morning, December 29

First Baptist Church
9:00 "Truth"
9:30 Group singing—Don Blackley
9:35 4th place youth choir
9:45 Message—Jack Taylor
10:15 Training to witness—Joe McKeever
11:30 Adjourn

Friday Afternoon, December 29

Outreach Witnessing
in
Jackson
Shopping Centers

Friday Night, December 29

Municipal Auditorium
6:30 Sharing Christ testimonies
6:50 3rd place youth choir
7:00 Message—Jack Taylor
7:30 "Truth"
8:00 Group Singing—Don Blackley
8:10 1st place choir
8:20 Message—Barry Wood
9:00 Adjourn

Thursday Night, December 28

Municipal Auditorium
9:00 "Truth"
9:30 Group Singing—Don Blackley
9:40 2nd place choir
9:50 Message—Barry Wood, speaker
10:00 Break

The Convention President Speaks

Last week, December 11-12, it was my privilege to learn first hand of some help that is available for all churches, regardless of size or location. I was privileged to share with Dr. Foy Rogers and a number of our superintendents of missions. While there, Bro. Bob Kilgore of the Home Mission Board spoke.

It is my opinion that all laymen and pastors who are in the contemplative and/or discussion stages of either borrowing money or erecting a building, would profit by securing advice from the Department of Church Loans of the Home Mission Board. This service is available and free for all and to all who will merely ask for it.

Those in this department are able to talk intelligently with the people of your city and/or community and interpret future trends. They are capable of taking the United States Census and Southern Baptist Statistics and giving you an evaluation of a balanced building for all ages. They can also give much insight into what you can anticipate in regard to future growth and monetary income. These same people are also equipped with knowledge of sound financing and can render a tremendous service in regard to bond issues, interest rates, lending institutions, and other matters of this nature.

Since The Baptist Record enters the homes of lay people and clergy, I want to make an appeal to each of you. In the earlier stages of planning, get together with each other, talk over this service, and then get in touch with Mr. Kilgore. I believe this will improve the efficiency of building programs, and in many instances, give stabilization to a debt structure.—David Grant.

Baptist Leader To Discuss Religious Trends On ABC-TV

FORT WORTH (BP) — The president of the Southern Baptist Radio and Television Commission here will be one of four featured panelists to discuss religious trends of 1972 and possible developments in 1973 on a network television program slated Dec. 31.

Paul M. Stevens of the Radio-TV Commission will join three other religious leaders for the panel discussion on the American Broadcasting Co. (ABC-TV) "Direction" program slated for broadcast at 1:00 p.m. (EST), Sunday, Dec. 31.

ABC news commentator Frank Reynolds will host the program, which will focus on religious developments in 1972 and possible issues to confront the American religious community in 1973.

Others on the panel will include representatives of the National Council of Churches, the Jewish faith, and Roman Catholics.

Panelists are Stevens; Dick Gilbert of New York, a member of the Presbyterian Board of Communications representing the National Council of Churches; Edward T. Sandrow, rabbi emeritus of Temple Beth El in Cedarhurst, N. Y.; and Kenny Sweeney of New York, president of the American Catholic Association of Religious Broadcasters.

Young Men ——— (Continued from page 1)

of Baptist young men," Hough said. "By February 1, 1973 I hope to have 12 young men's groups in the Memphis area testing a variety of approaches, particularly short term projects.

Evaluation of the testing program will begin in July, 1973 followed by more exhaustive testing and evaluation in the summer of 1974.

"At the end of two years I hope to offer to all interested churches a tried and proven set of concepts for working with young men in the area of missions."

Hough, who acknowledges he likes to work with young men and women of college age, became interested in missions in college.

After a term in Hawaii in 1970 as a student summer missionary, Hough said he was influenced by other US-2 missionaries to consider the home missions program.

"I was particularly impressed by a US-2 missionary in Muncie who was reading people on a one-to-one basis in an inner city project."

"My Christian life began to blossom by sophomore year in college. I have only begun to try to follow God's will since that time."

Hough's plans after the two-year US-2 stint are indefinite. They may include student work or foreign mission service, both requiring seminary training, he said.

Meanwhile, he is questioning a young Baptist person he can corner about his interests in missions and the types of mission action projects which appeal to him.

"I Wanted A String Of Lights For Christmas"

By Robert J. Hastings

Who could imagine that the bleak December of 1932 would bring the brightest Christmas of all? A Christmas that would stretch a giant string of lights all across our neighborhood?

For over two years now, Dad had been without a steady job. I remember the last day he came home from Old West Side Mine in West Frankfort, swinging his aluminum dinner pail. Only there was no swing in his step, for as Mom opened the back door for him, he said, "It's all over. The mine closed for good."

On that fateful day in 1930, the Great Depression had walked into our home at 1404 N. State Street in Marion, a small town in Southern Illinois. Although the Depression was an unwelcome guest, it would stay for nearly 10 years. And although all of the nation reeled under this, the worst economic debacle in Western history, the coal mining counties of Southern Illinois were almost paralyzed, economically.

Every bank in our county closed. The local school board kept what little money it had in a postal savings account. Long lines of WPA workers stretched down the highways, clearing drainage ditches in a make-work, welfare program. And even longer lines formed at welfare offices, as family after family walked home with sacks of surplus food over their shoulders.

As Christmas of 1932 approached, we again dug out the few ornaments and silvery icicles and paper bells left from better years. How carefully we handled the brittle, shimmering icicles, lest a single one should be damaged beyond use.

But oh, how I wanted a tree with real electric lights. A few of our neighbors did, and as dusk fell, I would look down the street to pick out the glowing lights as they came on.

And when I went to services at the First Baptist Church downtown, I sat as close to the front as possible. I wanted to sit down there so I could drink

in the bright colors of the real lights on the big Christmas tree.

One December, I remember going with Mom to her Ladies Aid Society which met with Mrs. Frank Miles on the street back of us. I guess I was four or five.

Anyway, Mrs. Miles' tree boasted real lights. Her tree stood in a sort of sun room, off to the side of the main part of her home. And while she entertained her lady guests in the living room, I slipped into her sun parlor. Grey clouds smothered what few rays which might have come from the December sun, hanging unenthusiastically in the southern sky. But the darkness of the day only added to the glory of the lights.

For a long time, I lay on the floor under the tree, just gazing upwards at the blue and green and red bulbs. And now, over 40 years later, if I want to bring a lump to my throat at Christmas, I re-live that afternoon of my imagination, sprawled under Mrs. Miles' Christmas tree.

So when it came time to put up our own tree for the Christmas of '32, I wished again for that string of lights that never seemed to make it to 1404 N. State. But that December, I did find a 60-watt red bulb around the house. I don't know where it came from — perhaps it was there unnoticed for several years. It gave me an idea.

Why not screw the bulb in the overhead socket that dangled from the ceiling of our living room, just over our tree? It would cast a red glow, and maybe the reflection on the icicles and other ornaments would look like an actual string of lights. So we did. Then, turning off all other lights in the house, Mom, Dad and I went outside. We stood there in the winter darkness, right in front of the window where we could see the tree, bathed in the soft, red glow of the single overhead bulb.

"Look it's just like real lights," I cried excitedly, almost jumping up and down. And for a few mo-

ments, we did have our own string of electric lights.

But the best was yet to come that Christmas of '32. Other lights were waiting to be turned on. Let me tell you how it happened.

"Lum 'n Abner," in their popular radio show of the Thirties, repeated the same Christmas skit several years. A young couple on the way to the county seat to pay their year-end taxes got as far as Pine Ridge, Arkansas. That's where Lum and Abner operated their Jot-Em-Down-Store. Here, stopped by a snow storm, the young couple sought shelter in a nearby barn.

The good folks of Pine Ridge, who discovered that the young woman was pregnant, quickly came to their rescue. They took in food, blankets, and lanterns for heat and light, and then sent for the doctor. That cold, star-filled night, a baby boy was born in the barn.

In the closing episode, Lum and Abner were walking through the snow, carrying a box of home-cooked victuals to the barn. They waxed philosophical as Lum said, "You know, Abner, here we are, two old codgers, our years about over, and here's this youngun', just comin' into the world. . . sort of like that first Christmas, years and years ago. . ."

As Dad reached over to turn off the Atwater-Kent table model radio, he said, "You know, if that wouldn't give a fellow the Christmas spirit, I don't know what could."

No one else said anything. But deep down inside the three of us, we felt real good, real warm, real Christmasy.

And suddenly, the lights were shining all over our end of town!

(Adapted from a NICKEL'S WORTH OF SKIM MILK: A BOY'S VIEW OF THE GREAT DEPRESSION, by Robert J. Hastings. Copyright 1972 by Southern Illinois University. Used by permission. All rights reserved.)

"The 12 Days Of Christmas" Or The Ode (Owed) To Lottie Moon

On the first day of Christmas my true love said to me, 'A check for the Lottie Moon Christmas Off'ring.'

On the second day of Christmas my true love said to me, 'Two Christmas parties planning and a check for the Lottie Moon Off'ring.'

On the third day of Christmas my true love said to me, 'Three children's choirs are singing, two parties planning and the Lottie Moon Off'ring.'

On the fourth day of Christmas, my true love said to me, 'Four meals in the making, three choirs singing, two parties planning, and the Off'ring.'

On the fifth day of Christmas, my true love said to

me, 'Five dozen cards addressing, four meals making, three choirs singing, two parties planning and the Off'ring.'

On the sixth day of Christmas my true love said to me, 'Six breaths to deeply breathe, five dozen cards addressing, four meals making, three choirs singing, two parties planning and the Off'ring.'

On the seventh day of Christmas my true love said to me, 'Seven college students speaking, six breaths to breathe, five dozen cards addressing, four meals making, three choirs singing, two parties planning and the Off'ring.'

On the eighth day of Christmas, my true love said to me, 'Eight more gifts buying, seven students speaking, six

breaths breathing, five-dozen cards addressing, four meals making, three choirs singing, two parties planning and the Off'ring.'

On the ninth day of Christmas my true love said to me, 'Nine tree lights not burning, eight gifts buying, seven students speaking, six breaths breathing, five dozen cards addressing, four meals making, three choirs singing, two parties planning and the Off'ring.'

On the tenth day of Christmas my true love said to me, 'Ten bells calling of church, nine lights not burning, eight gifts buying, seven students speaking, six breaths breathing, five dozen cards addressing, four meals making, three choirs singing, two parties planning, and the Off'ring.'

On the eleventh day of Christmas my true love said to me, 'Eleven relatives coming, ten bells calling, nine lights not burning, eight gifts buying, seven students speaking, six breaths breathing, five dozen cards addressing, four meals making, three choirs singing, two parties planning, and the Off'ring.'

On the twelfth day of Christmas my true love said to me, 'Enough of this, the time has come to give the Off'ring.'



"Glory To God In The Highest. . ."

The American Bible Society is offering a Christmas card this year to help further Scripture distribution throughout the world. Reproduced in color from an original watercolor by Cecile Johnson of London and New York, the picture (shown above) portrays shepherds in the fields outside Beth-

lehem. The greeting inside the 7½ by 5½" card includes the joyful message of the angels on that first Christmas Day: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14, King James Version).

The Meaning Of Christmas

By Ben Fisher

What is it all about? Christmas is a flexible word, it means many things. Congealed into concise capsules:

Christmas is a tree trimmed with tinsel.

Christmas is a box with a bright bow.

Christmas is a stocking stuffed with sweets.

Christmas is a fruit cake.

Christmas is a poinsettia.

Christmas is a smiling Santa Claus who doesn't have to put together the electric train he promised and delivered — minus a section of track.

Christmas is a weary mother, a frustrated father at 1:30 A.M. who have to get up in four hours and then wait two more before coffee is ready.

Christmas is a bank account overdrawn on December 26.

Christmas is a pair of XX pajamas when you wear small.

Christmas is a curious child who hasn't lost the capacity to imagine and marvel over the miraculous. Yes, thank God!

But Christmas is more than this. Christmas is a person, a person nam-

ed Jesus. Because He came, we sing, "O come. . ." Because He is light, we light a Christmas tree.

Because He presents Himself, we exchange presents of lesser value!

Thank God for His Unspeakable Gift.

— "The Prow," West Palm Beach, Fla.

Mummy's Hands

My mummy's hands know just the way To make a happy Christmas day, To fix those funny cookie men With raisin eyes and jolly grin, And popcorn for the Christmas tree, And candy apples just for me. My mummy always seems to know The very things that please me so. My daddy says it's 'cause of love That Mummy does the things she does. And Daddy says that that's the way It was the first glad Christmas day, For God so loved he sent his Son. And Mary loved her little one! I guess it takes a mummy's care To help make Christmas everywhere. —Mrs. Howard Wilson

Just in Time for Christmas Frontiersman James Robertson set out for Middle Tennessee with a party of settlers in the fall of 1779. Robertson and his group arrived at the site of their new town of Nashborough on Christmas Day 1779, crossing the Cumberland River on the ice.

Writer Asks, "How Did Christ Get Out Of Christmas?"

The other day while I was still in the throes of writing my stewardship sermons and had not yet even begun to think of what I must say on Thanksgiving Sunday, the littlest girl in our house came up out of the basement recreation room with two little paper bells, crayoned red and green and each overlaid with a border of cotton batting she had saved from the wadding at the top of a bottle of vitamin tablets. "The stores are getting ready for Christmas," she declared, as she hung the bells over the breakfast table. "We must get ready too."

Just like that. The poor little paper bells; the poor tinsel on the poor trees we cut down and drag into our heated living rooms; the poor greeting cards we exchange with their poor religious sentiments or poor wisecracks; the poor office parties we hold; the poor "spirits" we offer; the poor elaborate gifts we give, from dolls and electric trains to diamonds, minks, and TV sets. Just like that.

Will it be that easy to get ready for Christmas? Will it be that simple to prepare for the Advent of Christ? Will wearing ourselves out in a vexatious, nerve-racking repetition of the usual round of shopping,

wrapping, baking, and budgeting get us ready for God's coming?

The other day I received in the mail an advertisement from a company that makes outdoor creches for churchyards with life-size figures of the holy family, the shepherds, the Wise Men, and the rest, all for twelve hundred dollars, or so. And this was the sales pitch: "Put Christ back into Christmas." That's cheap too, isn't it, Christ in our Christmas for only twelve hundred dollars?

I couldn't help asking myself, "How did he get out?" It didn't cost a penny to get him into Christmas in the first place. We started Christmas — anyway? Who gave himself freely? Who came, unbidden, arrived unwelcome, and stayed under protest to create Christmas? And now who has put him out of Christmas so that we have to pay to put him back in?

The truth is that people back there at the beginning were just as ready to pay to keep Christ out as they were to put him into Christmas. Most of the things you and I do to get ready for Christmas were done by people to get ready for other kinds of feasts and holidays, even before Christ was born. It was the feverish preparation for a special event in the

political life of the Roman Empire that kept Christ out of things and banished him to a cow shed on the night of his birth. Remember? I wonder how many of our preparations for Christmas this year will effectively keep Christ out of things again. How much will we pay this year to keep Christ out of Christmas under the illusion that we are paying to put him back in?

How impossible, really, either to put Christ into Christmas, or to take him out, or to get ready for him. What a lot of foolishness we talk. It would be like trying to get ready for creation, would it not? To try to get ready for redemption would be like trying to get ready for the coming of Christ into our lives is always bound to be like trying to get ready for a typhoon, a hurricane, or the tide. We brace ourselves to keep him out.

The best we can do is allow ourselves to be surprised, to be interrupted, whoever we are and whatever we are doing. "Where weak souls will receive Him, still The dear Christ enters in."

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

His Name - - Wonderful!

It is Christmas! Many things are in our minds and hearts, but above all else should be the Lord Jesus Christ. After all, it is his day! And there are a hundred ways we can be thinking of him, for his name is above every name, and his life and works are such as those of no other who ever has lived.

Among the striking names given unto him were those which were revealed by the Holy Spirit to the prophet Isaiah, hundreds of years before he came to earth. Listen to these words in Isa. 9:6-7 "... and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace." Whole books have been written about these words, mighty sermons have used them as a text, and glorious oratorios have been based upon them. How could we venture to add to the things which already have been said? Yet, we feel constrained to speak briefly concerning one of those names.

"His name shall be called Wonderful!" What an overwhelming thought. The beloved Charles H. Spurgeon said that Christ is called wonderful "because He is so." Why should this name be given to the Christ of the Christmas story, and why should we think of him in this manner in this glad time, and at all other times? Because he is wonderful!

Pre-Existence

He is wonderful in his pre-existence. He was one with the father before the world was, and possessed all the glory of the father. He was present in the hour that the world was made, and it was by his word that the worlds came into existence. Listen to John 1:2 "All things were made by him, and without him was not anything made that was made."

Incarnation

He is wonderful in his incarnation. The son of God became the son of a woman. He took upon him human form and personality. He became man. Laid aside was the glory of the ages, and taken was the humility of human flesh. Wonderful the miracle that the overshadowing Holy Spirit should bring conception in the womb of the virgin Mary, and that there should come forth this one who was very God and very man.

Wonderful, too, that his coming should be predicted long centuries before the event, and that his birth should be exactly according to those prophecies, without the slightest deviation.

tion, or a single failure of fulfillment. Wonderful that the one who held the whole world in his hands, should be clasped as a tiny babe in the arms of a God chosen mother. Wonderful, that the king of kings and Lord of Lords, who was to rule the kingdoms of this world, should be born in a stable.

Wonderful that God chose special signs and messengers to announce his coming. Wonderful that he was worshipped by wise men and shepherds. Wonderful that God himself protected him from those who would destroy him. Wonderful that God chose this manner of sending his own son into the world.

Life

Wonderful, too, is the Lord Jesus Christ, because of his life. Never did another live as he lived. Never did another have spotless character without one taint of sin, or a single instance of disobedience against the Father's will. "There was no sin in him." Wonderful his works; wonderful his words; wonderful his revelations; wonderful his miracles; wonderful his power; wonderful the restraint in the use of that power; wonderful his revealed purpose in walking among men.

Death

Wonderful was our Lord in his death. He lived without sin, but died as a common criminal. He died for the world but was rejected by the world. He came to the world to purchase man's redemption, but could purchase that redemption only with his own blood. He saved others but he could not save himself. He had the powers of heaven and could have destroyed every enemy simply with his words, but he allowed the very pangs of hell itself to be taken into his own body. He created the trees of the forest, but died upon a cross hewn from one of those trees. He raised others from the dead, but allowed death to overcome him. He was the beloved of the Father, yet was forsaken of the father in that hour when he bore the sins of the whole world on himself. Never did another die as he died.

Resurrection

He was wonderful in his resurrection. The grave could not hold him. All the forces of his enemies, on earth and in hell, could not keep him in the tomb. He was seen of one, of two, or a dozen, of more than 500 at one time. No fact of history is more carefully attested and authenticated than his resurrection. Those who saw him, and had fellowship with him, walked with him and were

invited to touch him, then went out as flaming evangelists to tell the world of a risen Lord.

Yet, the majority of the world has not believed. The greatest fact of history, Christ the Lord is risen, yet it is one fact that most people do not accept. Hope, the world's greatest hope, was born on that resurrection morning. It is the good news of the centuries.

Redemption

He was wonderful in his redemption. What nothing else could do for men, God did through the Lord Jesus Christ. Men were made over because they met Christ. Millions through the ages have found new life in Christ, and it still is happening today. Millions find new joy, new peace, new cleansing, new victory, new power, new hope, because of Him.

Promises

He is wonderful in his promises. He is here with us now. "Lo, I am with you always" said the Lord. Hear Paul, "Christ liveth in me." It is true, He lives in us. Yet he also is in heaven making intercession for us, and preparing a place for us. And he is coming back. One day the heavens will burst open in his power, and in all the glory that he has had from the beginning, he will come again, with his own, and for his own, to reign forever and forever.

No wonder the Prophet could say, "Wonderful." How could any name be more fitting? Let us think of him in this manner as we come to this Christmas, 1972. It is this wonderful Christ who makes Christmas possible at all.

Guest Editorial

More Desecration

John Hurt

In Baptist Standard, (Texas)

Shame on New Orleans and the Sugar Bowl. Shame, too, on the University of Oklahoma and Penn State along with the television network which presumably had a hand in the sorry affair. College football makes its Sunday debut on New Orleans eve with this game. It is nothing more, nor less, than a bid for the dollars at the gate and from the network which will telecast the affair.

Add this as another major blow to Sunday observance. What once was a Holy Day is nothing more than a holiday for a vast majority of a nation burying itself a sin.

On The MORAL SCENE...

Traffic congestion is certain to become much worse before it gets better. There is only a slight chance of any relief before the end of this decade, since very little planning to alleviate the jams is under way. The obvious reason for this congestion is that the number of Americans who drive to work has increased in the past 10 years to almost 60,000,000 from about 41,000,000 — a jump to 78% of the work force from 64% in 1960. These figures confirm what most workers had other reasons to suspect: The automobile not only has become their predominant means of transportation, in most areas it is their only way to get about. Statistical details about how Americans get to work, and a thousand other indicators of our way of life, are contained in a 626-page analysis of the "General Social and Economic Characteristics" of the 1970 U. S. census, released recently. Other conclusions from the summary that may upset popular assumptions: (1) The high-school dropout rate is significantly higher among small-town youths than inner-city dwellers. (2) Four out of 10 women aged 14 and over are in the labor force; 3 out of 10 were in the work force in 1950. (3) Fewer Americans moved in the late 1960s than a decade earlier. (4) The number of persons who work at home has dropped to 3.5% of the labor force from 7.2% in 1960, and now totals about 2,700,000. Among those who do not work at home, there is a strong and continuing trend to abandon public transport in favor of the automobile, despite the congestion, pollution, and expense. Twelve percent of the nation's workers in 1960 used public transportation, including railroad, subway, elevated railway, bus and streetcar. Today, fewer than 8.5% go to work by these means. (The National Observer, October 28, 1972)

World arms spending has reached \$200 billion a year, a UN study said. It termed the discrepancy between arms spending and the \$8 billion in aid for poor nations "shocking." The study, prepared by nine experts assigned by Secretary - General Waldheim, said agreement on an international disarmament strategy would "release massive resources for peaceful uses." (Wall Street Journal, 11-30-72)

DESPAIR, A MOMENT OR A WAY OF LIFE? by C. Stephen Evans (InterVarsity, paper, \$1.50, 135 pp.). Despair for many is a way of life. Yet beyond despair there lies a hope based on escape but on reality. This book traces the quest for this kind of hope.



Student Ministries Focus On Communication At Christmas

Student Night at Christmas, slated for Dec. 31, will provide an opportunity for college and university students to communicate directly with their home churches about Christian witness on campus. The theme of the program will be "Faith and Conquest on Campus." Objectives will include acquainting members of the college student's home church with college religious life and increasing the student's appreciation of his church in relation to his college experiences. (BSSB Photo)



Beyond the Ironing Board

Wilda Fancher

Merry Christmas!

In a manila folder marked "Currently Working On" I have a motley collection of paper scraps, all sizes and shapes, covered with scribbling. Euphemistically, each is the germ or seed for a column, hence the "currently working on." Most of them must be germs because the columns I anticipated from them died, but some of them prove to be seeds from which a column can be produced by a deadline.

Today as I looked in that folder for a seed, I found a couple of sentences for which I had given no one else credit. Rarely do I put into this particular folder anything that is not my own idea, but when I do, I usually remember to give credit so that I can do the same when I use it.

The two-sentence germ I'm using today sounds too good to be something I said all by myself, so I must have had some help and simply failed to make myself a note of whose help it was. Therefore, I hereby, should you be the one who said this, or should you know who said it, give you credit or give the one you heard say it credit.

"God is not in danger when we question. Neither are we if we look to the right place for the answer." What I think about God doesn't change him at all. What He thinks about me should make a different person of me. He loves me enough to plan for me from the very beginning — that beginning I read about in Genesis — that Genesis which is in a right place to find answers to questions about God.

It really doesn't bother me that God did not have his writers use footnotes. Even an explanatory footnote at the bottom of the page with Genesis 1:1 on it going something like this "The beginning mentioned here took place four zillion years B.C." would not satisfy those who want to question. The glorious generality, specific though it be, is that there was a beginning and that God began everything. A date for it adds nothing to its magnificence.

Nor does it bother me that God's recorders of Jesus' birth were not made to footnote: According to Palestinian Public Scroll XIV, the stable was behind the inn belonging to Marcellus of Bethlehem and was one-half mile east from the marketplace of Publius. The glorious generality, specific though it be, is that the stable existed and the birth did take place.

The life of that baby gave us a right place to look for answers to our questions about God.

The birth of the baby also gave us a lovely, special time of year when we celebrate in a loving way to express the love of God through our lives to other people. When a Christian person allows God to use his life as such a sterling conduit, isn't the world given another right place to find answers to questions about God?

Merry Christmas! Box 9151, Jackson, Ms. 31206.

THE BAPTIST FORUM

Letters Express Thanks For A Young Man's Concern

Sirs: The following clipping appeared in the Holmes County Herald, Lexington, Mississippi, a couple of weeks ago: "Dear Mr. Hill, 'I wanted to write an open letter of support for a young white man in our county. You are a Christian man and I am sure you

seen many things in your paper about his know and appreciate him too, for I have work."

"I am a black man, but this white man has done more for me and many blacks in this county than any official. I met him one day on the street in Lexington, when he was passing out some tracts and telling folks about Jesus. I watched and some folk just walked by and made fun of him, but he kept it up. He came up to me and gave me one and asked me if I knew where I would go if I died right now. I told him no and he started to tell me how I could know. Before he left, I got on my knees there on Pine Street and I prayed and became a Christian."

"In my church there have been 17 young folk who have been saved because this young white man told them how. He has found the answer to solve all race problems ... tell folk about Jesus. I know of a whole family of blackfolk who were saved by that man talking to them. We never had no preacher who cared enough to walk on the streets and talk about Jesus."

"God has given me a love for Mr. Harvey Carr, and I thank Him for letting that man tell me about Jesus. I wanted to thank his church for getting him to come to our town and working for his Lord."

"We need more help from folk like him. Arthur Green Rural Route Lexington, Ms."

The young man the clipping is about is the minister of music of Harland's Creek Baptist Church of Lexington. He is well known throughout our state for his work with church music and as a witness for Christ. I want to ask you to reprint it, as I believe in giving roses while the people can smell them.

Unlike the man in the article, I was hard against Mr. Carr, when I first met him. I am a white woman, and when visiting in Lexington one day, he approached me on the street and tried to give me a tract. I laughed and cursed him, calling him a religious nut. His reply: "I may be a nut, mam, but at least I am screwed onto the right bolt." That really hit me. Two weeks later, he stopped me again on the street, and this time I let him share his testimony with me and then asked if he would go with me to a cafe and talk more. I was really interested in what this young 24-year-old man had. I wanted it too. There in the cafe he took a Bible and showed me scriptures on how to accept Christ and asked if I would be willing to do it. I left there a new woman—a saved woman. I have heard of many who have accepted Christ or been revived through his witnessing on the streets. I too thank God for him.

I just wish all ministers would be this concerned about the lost in their communities.

Thank you,
Ellen McReese
West, Mississippi

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NEWEST BOOKS

THE CHRISTIAN AND SOCIAL ACTION by Charles Y. Furness (Revell, 254 pp., \$8.95) The author believes that every Christian has a social responsibility and that he must become involved in trying to meet the social needs of this hour. He begins by pointing out some of the social crises of the day and then deals with Christian action as an answer to them.

CREATIVE CONGREGATIONS by Edgar R. Trexler (Abingdon, 143 pp., paper \$2.45) Selected reports from churches that are getting things done in this modern day. The book is divided into several sections, telling of laymen in action, the minorities, diversity, unity, and suburban revival. A plea is made for churches to get together in doing things for God. The book is filled with actual experiences of churches doing their work amid the many faceted problems of today's world.

THE GOSPEL IN THE STARS by Joseph A. Seiss (Kregel, 188 pp., \$6.95) Reprint of an old book first published in 1882 under the title "The Gospel in the Stars" or "Primeval Astronomy." Seiss was an English preacher of the last century. Here is a study of the heavens where the stars are, written before the day of space exploration and the new knowledge which has come in our time. The author draws upon all available, (at that time) scientific, historical, mythical and Biblical sources to compile forceful arguments for his thesis: that the whole gospel of Christ can be seen in the stars, answers false teachings of astrology which have become rampant in our day.

LIFE ON THE EDGE OF TIME by David Wilkerson (Fleming H. Revell, 128 pp., \$2.95) In this perceptive book, written in poetic form, David Wilkerson traces the developments in the last few decades that have led to the present aimless drifting in twentieth century society. His solution to the unrest is the one stable element in a changing world: the unchanging gospel of God's love as revealed in Jesus Christ. (Mr. Wilkerson is the founder of Teen Challenge and author of *The Cross and The Switchblade*.) He believes that we are living "on the edge of time," and that Jesus' return is near.

HEAVEN IS A WORLD by Helen Lacey Conrey (Good News Publishers, paper, \$2 pp.) The aim of this book is to show by direct Bible quotation much of the light that the scripture sheds on the subject of heaven.

TOP SACRED: SPIRITUAL IDEAS IN DOWN-TO-EARTH LANGUAGE by Ray O. Jones (Broadman, 128 pp., \$3.95) Short in-

spirational devotionals by a Tennessee pastor. Says Dr. R. G. Lee: "Oceans lift high tides within these pages."

LIVING LIGHT by Edythe Draper (Tyndale, over 700 pages, leatherette \$3.95; kivar \$1.95) Portions of the Scripture selected from the Living Bible for every morning and evening of the year. The author has brought together related Scriptures so that each devotional is a complete message, but is entirely in the Living Bible paraphrase of the Scriptures. This should be a devotional book that will bring much blessing in its use.

THE PROBLEM WITH PRAYER IS... by David A. Hubbard (Tyndale, pocket book, paperback, 91 pp., \$95) Messages delivered on the Joyful Sound National Radio program, the program which succeeded the Old Fashioned Revival Hour. Each of the eleven messages deals directly with some problem of prayer and the prayer life.

ORBIT OF ASHES by Bill McKee (Tyndale, pocket book, paperback, 142 pp., \$1.25) Facts concerning many parts about the return of the Lord Jesus written in succinct pointed language which the layman can understand. He deals with the signs of the Second Coming and the events which can be expected at the Lord's return. A very readable, helpful small volume.

POINTED AND PRACTICAL SERMON OUTLINES by J. Ellis (Baker, 63 pp., paper, \$1.00). Reprint of an old book of sermon outlines.

A CHRISTIAN'S WELLS OF JOY by John R. Rice (Sword of the Lord Publishers, \$2.29, 164 pp.) Nine messages on the subject of the joy of being a Christian, by Dr. Rice, editor of "The Sword of the Lord."

BODY LIFE by Ray C. Stedman, (Gospel Light Publications, paper, 149 pp., \$1.00) Early Christians were actively involved in the vibrant life of the body — the church. "And it must be so again," says Ray Stedman, pastor of Peninsula Bible Church, Palo Alto, Calif., in this book on "the church comes alive."

SAINTS AND SNOBS by Marion Leach Jacobsen (Tyndale House, paper, \$1.95, cloth \$3.95, 207 pp.) The church (as a group of worshipping believers) needs to practice loving concern in the face of charges of prejudice and cliquishness. This author avoids superficial answers by giving positive, specific suggestions mixed with love and humor.

Capacity Crowds Expected For 1972 Youth Convention

(Continued from page 1)
been recruited to give leadership to these groups as follows:

Rev. Paul Brooks, Greenville; Dr. Earl Kelly, Jackson; Rev. Kermit McGregory, Hattiesburg; Rev. Bill Duncan, Piquette; Rev. Malcolm Stuart, Hattiesburg; Rev. Gerald Buckley, Pontotoc; Rev. Tom Douglas, Jackson; Rev. Jimmy Smith, Pontotoc; Rev. Barry Landrum, Greenville; Rev. Bob Sheffield, Prentiss; Rev. Allen Stephens, Biloxi; Rev. Perry Neal, Bay St. Louis; Rev. Bob Mad-dux, Pelahatchie, and Mr. McKeever. On Friday morning, following Mr. Taylor's message, and following the second training session, the 1500 youth will depart for their assigned shopping center.

Each group will have a small sing-

ing group to share the gospel in this manner, and also to serve as an attraction enabling the youth to share Christ with shoppers who stop to listen.

On Friday evening, a testimony-time will be featured in the evening meeting at the auditorium, in which youth will tell of experiences they have had that day. This shapes up to be one of the most exciting ventures of our state convention in years, according to Mr. McKeever.

Rev. Barry Wood of Northridge, Calif., will be the other visiting speaker and will appear at each of the four sessions.

Larry Black, minister of music of the host church, will be coordinator of convention music.

Musical To Be Given

"Celebrate Life," a musical based on the life of Christ, will be presented on Thursday night by a 500 voice choir, under the direction of Billy Jack Green, minister of music, First Baptist Church, Columbia.

"Truth," the Christian music-at-group based in Mobile, Ala., will be featured also.

State Youth Choir Festival adjudication will be held Thursday afternoon at 1:30 o'clock. Winning choirs will sing later before the entire convention.

Registration will be held at the church at 3:30 o'clock and at both the auditorium and the church on Thursday, beginning at 6:00 p.m.

The convention proper will begin at the church at 4:00 o'clock. A training session will also be held from 7:00-8:30 at the church on Thursday night, with the program in the auditorium to begin at 9:00 p.m.

Otherwise all day sessions will be held at the church with all evening meetings to be conducted in the auditorium.

The convention will conclude on Friday night with an evangelistic rally.

Convention leaders made the following statement regarding this year's convention:

"Churches from all over the state are planning to bring their youth. Nevertheless, churches that have not yet brought their young people to this annual event are urged to do so this year.

"One caution should be made: This convention will be more beneficial to the older youth — senior high and college ages — and large numbers of junior high youth should be brought only with plenty of adult supervision. This is especially true this year since the youth will spend several hours in various shopping centers.

"Church groups should make their motel reservations immediately. Any one desiring information may get in touch with either of the three departments sponsoring the convention."

Christmas Controversies

(Continued from page 1)

been a challenge which Americans have generally met satisfactorily.

"Men of good will would agree that the schools are public institutions and as such may not be used for religious indoctrination. They may not indoctrinate in regard to any particular creed. Nor may they indoctrinate in any religious faith whatever. On the other hand, teachers may develop programs of instruction, taking account of all vital factors in our culture. Admittedly, there have been problems. But many public schools are doing a commendable job of teaching about religion in ways acceptable to all religious traditions."

Mr. Lowell called attention to guidelines for the schools on religious holidays which had been prepared by the Massachusetts Department of Education and a similar guide issued by the Long Island Interfaith Council. The guidelines urge that the schools be religiously neutral and that they avoid religious services and religious exhibits except to the extent that they are necessary to some subject in the curriculum; e.g. art, history, etc. Religious music should be used for its musical value only, not as a devotional exercise. Teachers may take cognizance of the fact that religious holidays are observed differently by different religious groups.

Such teaching should be factual, not devotional, and avoid any doctrinal impact or any implication that the religious doctrines on which the holidays are based have the support of state authority. Activities which seem to promote or give state approval to religious matters should be avoided. In seeking mutual understanding the schools should recognize that different religious groups observe their special days differently. Also, that some individuals' beliefs recognize no religious observances. Teaching about religious holidays should be objective and should avoid any impression of support by school authority.

"Such guidelines are useful," Mr.

Lowell said, "but there is no final determination that even one with the wisdom of Solomon can make in this area."

Mr. Lowell cited Rollingwood Elementary School, Chevy Chase, Maryland, as a school which "seems to handle the problem in a way which causes a minimum of dissatisfaction. The school has three major components: Christian, Jewish, and secular. When a religious holiday approaches, there is no attempt to deny or conceal the fact. Due cognizance is taken of it as a fact of experience. Christian children who had not the faintest idea of Hanukkah come home with a pretty good idea of it. And the Jewish children whose idea of Christmas was likely limited, emerge with some appreciation of what the day means to Christians.

"There is no proselytism at Rollingwood School. There is no attempt to impose religion. What we find here is an attempt to convey understanding of something that is. The normal teaching techniques are employed, and music is not excluded."



"God So Loves The World"

The above painting of a city skyline with the star of nativity shining is entitled "God So Loves The World." It is the creation of a young Argentine artist, Roberto Claverie. (RNS Photo)

Christmas Is For Christians

Mrs. Jessie Jeffers
First, Dallas, Reminder

To be still for a few moments and think — think back to the hill country surrounding Bethlehem. Sheep are quietly resting — the distant city of Jerusalem is silhouetted on the horizon, so beautiful in the evening light where the stars seem closer than anywhere else in the earth. The glorious quiet is broken by an occasional bleat of a baby lamb or the pealing nearby bells. Only to lift one's eyes we could see the Mount of Olives so very close. Myriads of thoughts come tumbling into our hearts and minds. For His feet has touched our earth there and, to glorious to contemplate, one day His feet will again touch that very place and the Glory of Heaven will be ours. It's the Christian's time — this Season of the year. We are, of all people most blessed.

Christmas Music Through The Ages

New York (NAPS) — Called noels in France, le pastorale in Italy and Weihnachtslieder in Germany, carols are everywhere the welcome sound of Christmas. Groups of friends and relatives gathered around a piano as they sing Christmas carols are a twentieth-century tradition. Yet few of those who hear and sing them know their surprising history — a tale well worth giving ear to.

When was the first carol sung? Scholars think caroling probably began in the early church when Nativity plays, accompanied by songs of joy, told the story of Christ's birth. One of the earliest choruses of praise, gloria in excelsis deo (glory to God in the highest) is still sung by carolers at Christmas time.

The custom of outdoor carol singing is many hundreds of years old. It seems to have started in the Middle Ages when groups of people went

from house to house to sing by torchlight.

Yet despite joyous beginnings, the Christmas carol eventually ran into some rough weather. As the Puritan influence grew strong, carols became gloomy and grim; finally the Puritans made it a crime even to print them or sing them publicly! After Puritanism waned in England, carols made a comeback — but in the 17th and 18th centuries were considered a rustic, socially inferior form of song! By 1882, a writer named William Hone was predicting that carols were dying out and in a few years' time would be heard no more!

When you hear your favorite carols sung in church, outside your window, or on a recording, can you tell which of them are ancient and which are comparatively recent?

Some authorities think that The Twelve Days of Christmas originally

belonged not to Christmas but to the turn of the year; its roots may go far back into pagan times. Good King Wenceslaus, a British favorite, was borrowed from a Swedish song-book of 1582. God Rest Ye Merry, Gentlemen, may also date back to the 16th century. Some say Adesde Fideles was composed by St. Bonaventura before 1274 — but the earliest surviving manuscript is dated 1790 and signed by John Francis Wade, a music dealer in France.

Joy to the World was taken from a hymn written in 1719 by Isaac Watts; its current music was adapted from Handel's Messiah. John Wesley wrote Hark the Herald Angels Sing in 1737; its musical accompaniment was adapted in 1855 from one of Mendelssohn's works. O Little Town of Bethlehem is less than 100 years old; it was written in 1868 by Phillips Brooks. The most beloved carol of all — Si-

lent Night — has an interesting story behind it. According to information supplied by Baldwin researchers, it was hastily written in 1818 by an Austrian parish priest, Joseph Mohr, as a surprise for his parishioners. Mohr feared they would be disappointed when they learned that the church organ had broken down! He took the poem to his friend, church organist Franz Gruber, who completed the famous melody in a few hours. At midnight mass that evening, the two of them sang the masterpiece — to a guitar accompaniment.

Some of the most popular Christmas music of all times has been composed in the 20th century. One of the greatest sellers of phonograph records is Irving Berlin's White Christmas. It was first recorded in 1942. The Little Drummer Boy is another recent record best-seller that promises to become a Christmas classic. Ancient and traditional or up-to-the-minute modern, Christmas songs play a vital role in setting the mood of the season. For after all, "Tis the season to be jolly."



Christmas Stamps For 1972

WASHINGTON, D. C. — The U.S. Postal Service once again has issued two different Christmas stamps, one religious in theme, the other secular. At left — Santa Claus, adorns one of the stamps, along with a line from Clement Clarke Moore's poem, "A Visit from St. Nicholas." Angels play musical instruments in the other, a detail of the painting "Mary, Queen of Heaven," from the collection of the National Gallery of Art in Washington. (RNS Photo)

Broadmoor To Celebrate 20th Birthday

Broadmoor Church, Jackson, will celebrate its 20th birthday January 7, and is inviting all former members to "homecoming" activities.

Anniversary activities will include two worship services led by the church's first pastor, a luncheon for charter members and former staff members, a special attendance goal and a one-day effort to pledge the church's 1973 budget.

Broadmoor began in 1953 as a mission of Jackson's First Baptist Church. Its membership today stand at about 3,500 and it has been recognized as one of the fastest growing churches in the Southern Baptist Convention.

Its pastor, Dr. David R. Grant, has just been elected president of the Mississippi Baptist Convention.

The January 7 anniversary celebration is being directed by a church committee headed by Jackson pharmacist William Farlow.

"We know we have former members scattered throughout Mississippi," Farlow said. "We're inviting all these to enjoy homecoming activities with us."

The schedule for the day includes: 8:20 a.m. worship service led by the pastor; special worship service at 11 a.m., led by the church's first pastor, Dr. Gordon Sansing of Grenada; noon luncheon for charter members and former staff members; service of rededication at 2:30 p.m., led by Dr. Sansing; reception and tour of facilities following afternoon service.

"On The Morning Of Christ's Nativity"

John Milton in his lovely ode, "On the Morning of Christ's Nativity," wrote, "The Babe yet lies in smiling infancy That on the bitter cross Mus redeem our loss." Despite the secularization of Christmas, we still have a chance personally to celebrate the birthday of Jesus Christ and recapture the very essence of the Incarnation. (HMB Photo by Don Rutledge)

Minister, Wife Slain By Son

ATLANTA (BP) — A Southern Baptist pastor and his wife were shot to death shortly before midnight Tuesday here, apparently by their elder son, who later the next morning committed suicide.

The bodies of Homer Smith, 57, pastor of Hills Park Baptist Church in Atlanta, and his wife Allene, 56, were found by police Wednesday morning, after they received a telephone call from the Smith's younger son, Steve, 29.

The police also found the body of Jeff Bentley Smith, 39, with a fatal bullet wound through his head, seated in a reclining chair where he had apparently killed himself after shooting his mother and father.

The younger Smith son said his brother Jeff had called him Wednesday morning and told him what he had done. "You'd better start arrangements," Jeff Smith told his brother.

The first time Jeff called him that morning Steve said he hung up on Jeff. Steve later told police that the family was "having problems" with Jeff. The second time Jeff called, however, Steve listened to him tell him that he had killed their parents. Steve then telephoned the police.

Homer Smith, who formerly had been pastor of Venetian Hill Baptist Church for 14 years, was lying in a hallway, a .410 gauge shotgun beside his body and wounds in his face and shoulder.

His wife, Allene, was lying on the floor of the master bedroom with wounds in her neck and chest. Jeff was sitting upright in a chair in the den. There were indications that the minister had struggled for his life, police said. There were spent shells and cartridges strewn about him from three weapons — the shotgun, a .25

caliber pistol, and a .38 pistol — found in the house.

Otherwise the house was undisturbed.

Police said they could determine no motive for the murders.

3 Baptist Building Families Lose Father, Fathers-In-Law

Within the past few days, three Baptist Building employees have lost relatives through death.

E. Truman Hensley died in Missouri December 17 at the age of 81. He had suffered a stroke a short time ago. He leaves 11 grandchildren, three sons and two daughters, one of his sons being Dr. J. Clark Hensley, of Jackson, director of the Christian Action Commission. Funeral services were held on December 19 at Green City, Missouri, near Kirksville.

Miles B. McWilliams died in Yazoo City December 15 at the age of 84. His survivors include six daughters, three sons, 32 grandchildren, 47 great-grandchildren, two great-great-grandchildren, two sisters, and one brother. He was the father-in-law of Mrs. W. D. McWilliams, editorial associate, the Baptist Record. Funeral services were held December 17 at Corinth Church, Simpson County. Mr. McWilliams was a native of Simpson County, but had lived most of his adult life near Midnight. He was a member of the Straight Bayou Baptist Church, Sharkey County.

Lewis Edward Brewer, Sr., Spring Ridge Road, Terry, died December 16 at the age of 52. Funeral services were held December 18 at Baldwin Funeral Home in Jackson. Survivors include one son, one daughter, two sisters, five brothers, two grandchildren. His daughter-in-law, Mrs. Lewis Edward Brewer, Jr., is office secretary, Department of Work with National Baptists, MRCB. Mr. Brewer was superintendent of the Pooley Company in Jackson and a member of the Spring Ridge Methodist Church. He had suffered a heart attack not long before the time of his death.

French Accent on Christmas

The Christmas Seasons of the 1850s came to New Orleans and the surrounding Louisiana towns with a French — Southern accent. Most families attended messe de minuit — Midnight Mass — on Christmas Eve and, following that service, joined immediate relatives for reveillon — the Christmas breakfast.

Baptists To Share In ABC-TV National Christmas Program

Baptists will have an opportunity to share a Christmas message with the nation December 24 when the ABC television network airs its national Christmas program, "Christ Is Born," from 1-2 p.m. EST.

Dr. Paul M. Stevens, president of the Southern Baptist Radio and Television Commission, will represent the 12-million member Southern Baptist Convention. He will share a message on the meaning of Christmas.

Dr. Stevens, and representatives from the Protestant and Catholic faiths, will be heard briefly during the program — which is using the Christmas messages instead of commercials.

Check your local station listing for correct time in your area.

Swiss Site Set For BWA Executive Meet

WASHINGTON (BP) — The Baptist World Alliance has chosen Einsiedeln, Switzerland, a small town rich in religious history, as the meeting place for its 1973 Executive Committee and Study commission sessions.

About 200 persons from 35 countries are expected to attend the sessions slated July 13-17, 1973, at Einsiedeln, population 8,500, located about 45 minutes by bus from Zurich where the European Baptist Federation will be meeting, July 18-22.

Einsiedeln is famed for its Benedictine abbey which houses a fountain and image of Mary, the object of annual pilgrimages. Ulrich Zwingli was pastor there from 1516-18, before he broke with the Catholic church and led the reformation about 1523.

Dr. Ramsay's Tour Begins June 14

The tour of Europe and the Bible lands, to be led by Dr. Bob N. Ramsay of Tupelo, is to begin June 14, 1973. The June 22 date reported in last week's Baptist Record was an error.

The Promised Messiah, The Savior-King Of The World

By Clifton J. Allen
Jeremiah 23:5-6; 33:14-16;
Matthew 2:1-12

In connection with our study of selected passages from Jeremiah, it is appropriate to observe parallels between Jeremiah and Jesus. Both were rejected by the folk with whom they grew up. Both plumed the depths of agonizing prayer. Both denounced trust in the Temple and the hypocrisy of Temple worship. Both were the objects of murderous hatreds by the priests. Both wept for Jerusalem, and both declared the message of judgment and hope. Our lessons from Jeremiah have emphasized his mess-

sage of God's judgment on the faithless nation of Judah. However, his message was also one of hope in the purpose and faithfulness of God. His prediction of a coming king of justice and righteousness found its ultimate fulfillment in the coming of the Messiah.

The Lesson Explained THE HOPE OF ISRAEL (Jer. 33:14-16)

"Behold, the days come" — or better, "the days are coming" — is characteristic of Jeremiah. This was the word of the Lord to Jeremiah. There was no prospect that Judah could escape the righteous judgment

of God through the power of the Chaldeans. Even so, there was hope for the house of Israel and the house of Judah, that is, the people of God, through what God would do in the future. A righteous Branch or shoot would spring forth out of the line of David. He would execute justice and righteousness. Through his reign Judah would be saved; Jerusalem, at that time facing destruction, would be established in security. And the city would be called by the name, "The Lord our righteousness." It would indeed be a trophy of the righteousness of God. Jeremiah declared more than he knew, and we can see the fulfillment of God's word through Jeremiah in Christ, the Messiah of Israel. He would cause justice and righteousness to prevail. He would bring salvation to his people. He would be the source of righteousness for his people and the power for righteousness in the earth.

THE CHRIST OF BETHLEHEM (Matt. 2:1-6)

The hope of Israel found fulfillment in the Christ of Bethlehem. When he was born, a sign was given to Wise Men from the East. There was widespread expectation of a world redeemer. It is not surprising therefore that these Wise Men understood something of the significance of his birth for all nations. Guided in some way by the Lord, the Wise Men came to Jerusalem seeking the one "born

says, "Behold he shall come, saith the Lord of Hosts."

No one could truly say that the Messiah had not been predicted or promised. For the Old Testament speaks very distinctly in glowing terms about the promised one, Jesus Christ. Isaiah lived 700 years before Christ in the darkest days of the world's calendar. Yet, he painted the best picture of the Lord Jesus Christ that we really have in the Old Testament. Isaiah has even been called the fifth gospel, for he is one who saw his people walking in darkness. Yet he proclaimed a great light would come. When someone looks at the book of Isaiah, he sees Isaiah describing the immortal Immanuel, in such terms that it is more than just a prophecy, for he is actually writing the history before it happened. Isaiah said that the coming Messiah would be a suffering servant. He described him in many different ways, altogether saying that his role would not be that of a reigning monarch, but a loving, caring God, who wanted to save mankind.

In Isaiah 49:6 we hear the prophecy concerning Jesus Christ, "Who would be a light to the Gentiles, thou mayest be my salvation unto the end of the earth." This light was to come out of Israel or tribes of Jacob, and preserve Israel and the people of the whole world.

Last week we had a Christmas parade in our community. One of the floats that went past had an arrow pointing, saying "One Way." In the midst of all the excitement, catching the throws from the floats, we missed the real significance of the "One Way" float. All of a sudden one of the children said, "Look Daddy, that is the picture of Christ." And as I looked, sure enough the arrow had been pointing to a large painting of Jesus Christ. When the float passed by very few of us saw the real significance of the "One Way" arrow. But as the float passed on by the crowd, people were able to see that the arrow was pointing to Jesus Christ. During the Bible days many people did not see the real significance of all that the promises said to the people of the Old Testament. But as we look back with our perspective, we see the crimson promises of Christmas throughout many of the Old Testament passages. Of course, we do not see all the fulfillment of the Old Testament but life moves on and so does the prophecy and the fulfillment of Jesus Christ.

Paul wrote in the book of Galatians chapter 4, "When the fullness of time was come God sent forth his son, made of a woman." God prepared the world for the coming of Jesus Christ, and when the proper time arrived, Jesus Christ came as a baby, to grow up as a man, to become a Suffering Savior. The world had a language, where men were able to communicate with their neighbor. The world had a government that would give opportunity for people to move from one country to another. The world had a sense of unity that prepared the world for Christmas.

Every date affixed to the check of document is a witness that the central event in history was the coming of Jesus Christ. But for five centuries after Christ's birth, the world followed the old Roman calendar. In A. D. 532 Dionysius of Rome computed a birthday for Jesus. Recent scholarship has proven this date to be inaccurate by five or six years. Dionysius estimated that Jesus was born in the Roman year 754 and adjusted the Christian calendar to begin with this year. The years before Jesus were counted backwards (B. C. meaning Before Christ). The years af-

(Continued on page 8)

King of the Jews." Herod was jealous and hostile at the thought of any other king; all the people feared any possible disturbance that would arouse the Romans to intervene. When Herod sought some clue from the chief priests and scribes, they referred to a prophecy in Micah declaring that out of Bethlehem would come forth a ruler who would govern or shepherd the people of Israel. The Wise Men proceeded to Bethlehem, and there the Christ was the object of their worship as they offered their gifts of gold, frankincense, and myrrh.

THE SAVIOR-KING OF THE WORLD

The quest of the Wise Men was in every way symbolic. The spiritual hunger and longing and the search for truth and redemption on the part of mankind are all satisfied in Jesus Christ. The worship of the Wise Men symbolizes the coming of the Gentiles to acknowledge the Son of David as the true Son of God, the one through whom salvation is offered to all peoples of the earth. The coming of Jesus Christ, born of a woman, the Word made flesh, was the mighty saving act of the eternal God, whose purpose of redemption was accomplished in the life and death and resurrection of his Son. He came to make effective the rule of God in the hearts of men and to establish his kingdom of justice and righteousness in the earth. He is indeed the Savior - King in whom alone is salvation and to whom has been given authority in heaven and on earth. The adoration of the Wise Men was more appropriate than they understood.

Truths to Live By

We can count on the faithfulness of God. — All the promises of God have their yes in Jesus Christ, and this for the glory of God. We can count on the faithfulness of God with respect to the forgiveness of our sins if we have repented with sincerity and placed our faith in Christ. We can count on his faithfulness in terms of spiritual security, knowing that we shall be kept by the power of God through faith unto salvation ready to be revealed in the last time. We can count on his faithfulness in supplying grace for the time of trial, in supplying power to overcome temptation, and in supplying courage to give a witness by word and conduct that honors Christ.

Christ is the fulfillment of the prophetic message of judgment and hope. — Having given his life as an offering for sin, Christ now works through his Spirit to effect both judgment and redemption.

Christmas may well inspire a new quest for the Christ of God. — Our relationship with Christ must rise above the intimacy of irreverent,



Trimming The Christmas Tree

With ornaments and strings of popcorn, a family decorates their Christmas tree during the early part of this century. The decorated tree has become the main feature of modern Christmas celebrations. The origin of the Christmas tree goes back to medieval Germany, where the custom remained until the 1800s when it spread to other parts of Europe. The tree became popular in America following the second wave of German immigration in the 1830s and by the turn of the century Christmas trees had become an "old-fashioned" tradition.

This painting is one of a series by William Medcalf entitled "Early American Christmas" appearing in the 1972 edition of "Christmas, An American Annual of Christmas Literature and Art," Vol. 42, edited by Randolph E. Haugan. It is used by permission of Augsburg Publishing House, Minneapolis, Minn., copyright owner. (RNS Photo)

"buddy - buddy" familiarity, and a cheap and careless conversation including vulgar vocabulary. We must seek to know him as the source of all truth, as the pattern and standard of true love and disciplined chastity and clean living and just dealing, and as the one whose righteous wrath burned against hypocrisy and entrenched evil but who never incited rebellion or encouraged hate. We must

discover Christ as a man of strength, a tireless worker, and friend of sinners but himself the sinless one, and the one who was willing to give his life meekly to save his people from their sins. And above all we must discover Christ as the Lord of life, to whom we give ourselves in pure worship and service, in whom we put our trust for a brighter future, a new humanity, a better world, the kingdom of God!

Preparing For Christmas Dinner

The turkey is taken from the oven, much to the delight of the family, as another load of wood is brought in for the stove. Ever since the beginning of Christianity, a great feast has been held to celebrate Christmas. In the course of time each nation has developed its own customs in connection with the Christmas dinner.

The traditional American Christmas meal is English in origin although the English "Christmas bird" (usually goose or capon) has been supplanted by our turkey and cranberry sauce. An assortment of pastries, breads, potatoes and vegetables are also common fare on Yuletide tables.

This painting by William Medcalf appears in the 1972 edition of "Christmas, An American Annual of Christmas Literature and Art," Vol. 42, edited by Randolph E. Haugan. It is used by permission of Augsburg Publishing House, Minneapolis, Minn., copyright owner. (RNS Photo)

A Light In The Darkness: Promise And Fulfillment

Gen. 49:8-12; Isa. 49:1-6
Luke 2:25-32; Gal. 4:4-5
By Bill Duncan

The Garden of Eden must have been a beautiful place. God created it especially for man and gave him the privilege of living there. The darkness of sin entered the world and the disobedience of Adam and Eve. The life of righteousness faded away in the garden. It was then that God first promised a Christmas when a redeemer would come, that would fulfill God's necessary requirements for salvation. Gen. 3:15 says, "Eve's seed will bruise the serpent's head. Down through the centuries the revelation of God continued to bring to mankind the promise of God concerning Jesus Christ and the first Christmas. Gen. 49:10 told that the Messiah would come and he would be the descendant of Judah.

Jacob went with his sons into Egypt where he lived the latter portion of his days. It was there that Jacob died and asked that he be carried back to his homeland where he would be buried with other members of his family. Jacob was a sincere person. He had many children, that proved to be a blessing to the world. Reuben was the oldest son, but Judah was the one that Jacob said would be the family leader. And out of Judah's line was to come David, the great King of Israel. And from David's descendants would come Jesus, who would be the King - Messiah.

The prophet Micah pinpointed the place that Jesus was to be born. Micah 5:2: "But thou Bethlehem, out of thee shall he come forth." When the wise men came searching for the King that was born as a fulfillment of the heavenly star, the old scribes looked into the Old Testament for the promise of God and found there that Micah had been the one who had told where the child would be. And the Wise Men followed that promise and found the child, there in Bethlehem.

The promise of the Messiah speaks also of the forerunner that was to come. For God promised a forerunner to come that would prepare the way for the first Christmas. His name was not mentioned, so some thought that it would be Elijah, come back from the dead. But Malachi 3:1

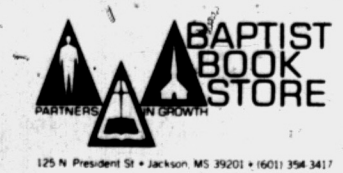
This letter could have been post-marked this week



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SCRAPBOOK

Christmas Eve

The snow is full of silver light
Spilled from the heavens tilted cup
And, on this holy, tranquil night,
The eyes of men are lifted up
To see the promise written fair,
The hope of peace for all on earth,
And hear the singing bells declare
The marvel of the dear Christ's birth.
The way from year to year is long
And though the road be dark so far,
Bright is the manger, sweet the song,
The steeple rises to the Star.

—Faith Baldwin

There Was A Man

There was a Man
who dwelt in the East
centuries ago
and now I cannot look
at a sheep or a sparrow,
a lily or a cornfield,
a raven or a sunset,
a vineyard or a mountain
without thinking
of Him.

—Gilbert Keith
Chesterton

The True Light

The true light that enlightens
every man was coming into the
world. He was in the world, and
the world was made through him,
yet the world knew him not. He
came to his own home, and his
own people received him not.
But to all who received him,
who believed in his name, he
gave power to become children
of God; who were born, not of
blood nor of the will of man,
but of God.

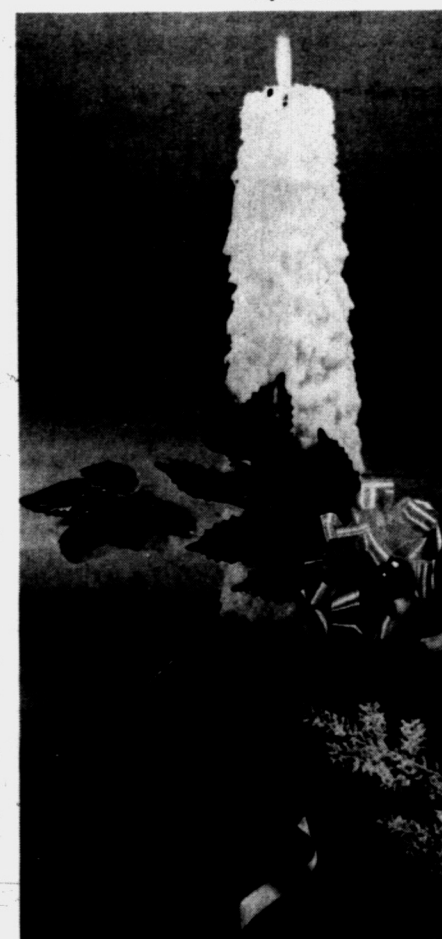
John 1:9-13

Christmas Prayer

Lord, pity him who is alone
On any Christmas day!
Grant him a peace of mind and heart;
Give him a tongue to say
An inner, silent little prayer
And take away his pain
Of loneliness and give him rest
Till he comes home again:
Till he comes home once more
to love.
To see the new glad welcome in
His loved ones' merry eyes.
Oh, may he know the pure in
soul,
Though many miles apart,
May be as one with Christ, if
they
Keep Christmas in the heart!
—Ray Kemp
—Watchman Examiner

A Lantern

Because the way was steep and
long,
And through a strange and
lonely land,
God placed upon my lips a song,
And put a lantern in my hand.
—Joyce Kilmer



(BSSB Photo)

The Glory Of The Lord

Comfort ye, comfort ye my
people, saith your God.
Every valley shall be exalted,
and every mountain and hill
shall be made low; and the
crooked shall be made straight,
and the rough places shall be
levelled.
And the glory of the
Lord shall be revealed.

'Tis Christmas

'Tis Christmas in the fields of
snow,
'Tis Christmas where the palm
trees grow
For every land and people, lo,
'Tis Christmas.

What other day in all the year
Can flood the human heart with
cheer,
And bring together there and
here
Like Christmas?

What other day can make us
blind
To all the petty woes behind,
And move with love to all man-
kind
Like Christmas?

It brightens Scrooge, so cold and
grim,
It brightens Fred and Tiny Tim,
'God bless us all!' we say with
him,
'Tis Christmas.

'Tis Christmas, yet there must
be some
Who stand amid jubilation dumb,
To whom there never seems to
come
A Christmas.

And so I vow, not once a year,
But every day to someone near
I'll make the star to reappear
For Christmas.
—Robert Freeman

The Only Light

The world was dark and drear
And doom was mankind's fate
When Eve and Adam fled
Out from the garden's gate.

Then God in tender love
Came down to this dark earth
And made a way for man
The night of Jesus' birth.

From there on to the cross
To change the night to day,
Our sins were paid by Him
Who is the Light, the Way.

He is a Lamp unto our feet,
A Light unto our path,
He longs to lead the way
And give us all He hath.

Trust Him Who is the Light
Where darkness fades away,
And each day brighter grows
Until the perfect day.

His light we should let shine
Through vessels of our clay,
That others too might know
He is the Light, the Way!
—Ruby Singley

The Christmas Tree

The holly's up, the house is all bright,
The tree is ready, the candles alight;
Rejoice and be glad, all children to-night—
Let every house be ready to-night—
The children gathered, the candles alight—
That music to hear, to see that sight.
—From the song by Peter Cornelius (1824-1874)

Names In The News

Joe Barefoot, a member of Northside Baptist Church, Vicksburg, is a truck driver who writes poetry and uses it as a witness for Christ. On a recent Sunday he read one of his poems to the congregation, and said that he was going to use his poems as a "trail of witness" for Christ wherever his work leads him. He told the congregation that as he drives the truck along the highway he often talks to the Lord.

Jan Dewbre has accepted a call by First Church, Potts Camp, to serve as youth director, announced Rev. Joe Epting, pastor. Miss Dewbre is a sophomore at Northwest Jr. College and is majoring in speech and theatre. She is a member of the Philadelphia Church, Lafayette Association.

Grace Lovelace of Clinton won first place in the recent Hymn Text Contest at First Church, Clinton. Guy Ferrell, of Clinton, who made several entries, won both second and third places. Miss Lovelace is office secretary, Cooperative Missions Department, Mississippi Baptist Convention Board. Tanner Riley is minister of music at First, Clinton; Rev. Tom Douglas is interim pastor.

Mrs. Minnie Smith, pictured, Wesson, has received the 1972 "First Lady of the Year" Award presented by Gamma Eta Chapter of Beta Sigma Phi International in recognition of distinguished service to her community. Retirement was late for Mrs. Smith because the school needed her, and she is still called to substitute. She is president of the Garden Club, is a YWCA District Board member, and is secretary of the Mississippi College United Methodist Chapter of the United Daughters of the Confederacy. At Wesson Baptist Church she teaches Young Adults in Sunday School. Recently she was elected associational director of WMS for Copiah County.

Mrs. Margaret Tweedy Hood, one of seven pioneer Southern Baptist Home missionaries, died last week in Dawson, Ga., at age 86. She had been in declining health living in a nursing home for several months. Her husband, Herman E. Hood, died in 1947. Mrs. Hood was born in Madison, Ga. She entered the Woman's Missionary Union Training School in Louisville, Ky. in 1908. The Home Mission Board appointed her to service in 1900 to Norfolk, Va.



Clayton Corley, above, of Okolona, music director at Mt. Olive Church, Chickasaw County (Rev. Billy T. McDaniel, pastor), recently received his nine-year perfect Sunday school attendance pin. He is shown with two of his four children. Elizabeth, left, has missed only one Sunday in seven years. Brenda, center, has earned a one-year pin.

Philip Douglas, pictured, was ordained into the gospel ministry by First Church, Gautier on November 12. Rev. Billy Greene, pastor of Whitesand Church, Jeff Davis County, gave the charge. Rev. L. C. Anthony, pastor of Dublin Church (Jeff Davis) preached the ordination sermon, with Rev. W. C. Burns of Taylorsville singing the special music and offering the ordination prayer. Rev. John G. Brock, pastor of First Church, Gautier presented the Bible. Mr. Douglas is a student at Clarke College and is pastor of Westside Church, Macon. He is married to the former Patsy Jones of Prentiss. They have two children, Glynn, 12, and Robin, 10.

Rev. John Edward Marshall, a student at New Orleans Seminary, has been called as pastor of an Air Force Church, Grenada. A native of Cape Girardeau, Mo., he is a graduate of Southeast Missouri State College. Mr. Marshall previously was pastor in Missouri. He is married to the former Ruth Ellen Huey of Chaffee, Mo.

Dr. Wendell Deer, chairman of the department of mathematics at Mississippi College, has been elected chairman of the Mississippi Teachers of College Mathematics for 1973. His election came at the annual meeting of the group held in the Hederman Science Building at Mississippi College.

Rick Van Egmond has accepted the invitation of First Church, Yazoo City, to join its staff. He has been serving on the staff of First Church, Amory. Rick is a native Mississippian and the son of Mr. and Mrs. George Van Egmond, minister of music and education at First Church, Mendonhall. He and his wife, Virginia, have two children, Vicki, six, and Elizabeth, fourteen months. A graduate of William Carey College, Rick has studied at New Orleans Seminary. He will serve 1st, Yazoo City, in the areas of music, education, youth, and will give assistance in the program of evangelism.

Ronald Ross, pictured, of Moss Point, is the new minister of music and youth for Seminary Church, moving there from Goodwater Church, Magee. Mrs. Ross is the former Judy Scott, also of Moss Point. Both Mr. and Mrs. Ross are enrolled at William Carey College.

Rev. Paul Blanchard, pictured, was ordained to the gospel ministry on December 3 by West Drew Church at Drew. Rev. James Jeffreys, pastor of Poplar Springs Church, Calhoun County, officiated. Rev. Jack Moore, pastor of Merigold Church, Bolivar County, preached the ordination sermon.

Dr. and Mrs. C. B. Hamlet, III left Monday, December 18 from Atlanta on the Prince of Peace Pilgrimage to Cyprus, Turkey, Lebanon, Syria, and Israel, directed by Evangelist Richard Hogue, and Astronaut James Irwin. The purpose of this particular Christmas Holy Land tour is to join with many others in a great Christmas eve service in Bethlehem and to participate in a Peace Pilgrimage on Christmas Day in Jerusalem which declares that Israel's hope and the world's hope for peace is in the Messiah, the Lord Jesus. Buck and Saradel Hamlet will accompany their parents on this mission.

Barrette Fortenberry, son of Mr. and Mrs. Jackson B. Fortenberry, was recently licensed to the gospel ministry by New Zion Church, Walthall Association. He is the grand son of Mr. and Mrs. Howell E. Fortenberry and Mrs. Lemmie Fortenberry. Graduate of Southwest

Mississippi Junior College, he served as Baptist Student Union president during his sophomore year there. He is a Junior at Mississippi College. He has preached on several occasions at New Zion and is available for supply preaching. He can be contacted at Route 7, Tylertown, Ms. 39667, or phone 876-2585.

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Westwood Girls Wrap 125 Gifts

The Fifth and Sixth Grade Girls of Westwood Church, Meridian collected and wrapped 125 Christmas gifts for the patients at East Mississippi State Hospital in Meridian. These girls are taught by Mrs. Herbert Thompson and Mrs. Arthur Boykin. These ladies are leading the girls in Sunday School to be concerned about those around them. There are two classes of the girls with an enrollment of 18. Rev. W. Buford Ustry is pastor.

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Space limited - Prompt registration is required to secure reservation. Departure date February 7, 1973.
FOR INFORMATION WRITE OR CONTACT: J. T. Gilbert, President of Mississippi Baptist Men's Conference, P. O. Box 530, Jackson, Miss. 39205.
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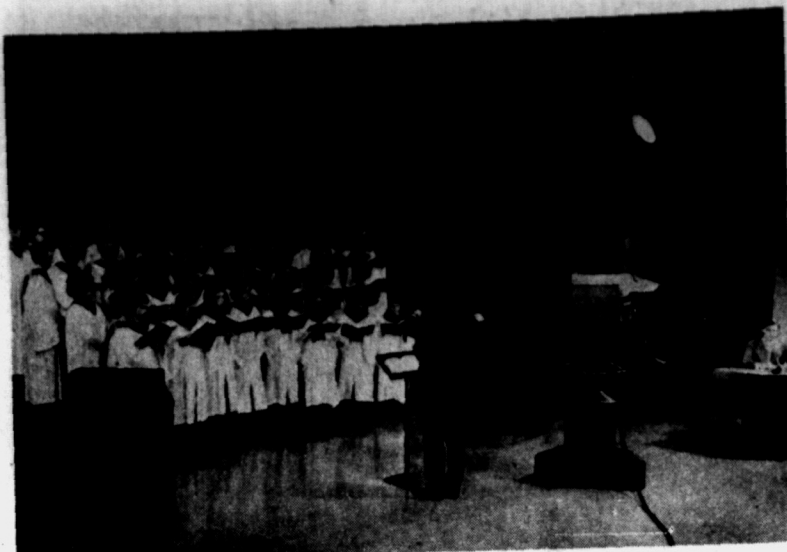
Garden Exhibit Features Nativity Scene

A visit to the Nativity scene in the King of Kings exhibit at Florida's Sunken Gardens at St. Petersburg, Fla., is a stirring highlight to Christmas vacations. The eight scenes in the exhibit are faithful reproductions of events in the life of Jesus. Leone Chaney is the renowned artist who did the wax sculpture.



WMU "World's Fair" At Starkville

Mrs. Raymond Lloyd (left), Cookie Lindsey (center), and Mrs. Mary Lindsey, W.M.U. director at First Church, Starkville, look over items from the Philippines Islands which were displayed on December 8 at the W.M.U. "World's Fair." The event featured booths representing places around the world where Southern Baptist missionaries are at work, and was the culmination of W.M.U. Week of Prayer activities. There was a display of 75 flags representing countries where the missionaries were from. D. Lloyd is pastor.



Forest Church To Present TV Special

The Chancel Choir (adult) for Forest Church will present a Christmas TV Special on WTKO Channel 11 at 9 a.m. on Christmas Day. The program, "Go Tell It On The Mountain," will be a medley of traditional carols arranged with orchestral accompaniment. The musical director and producer is James B. McElroy. Narration of the program is done by Rev. Clyde Little, pastor.

Strong Hope Banquet Honors Two: Deacons 45 Years

On Saturday afternoon before the 4th Sunday of October, 1972, at a regular meeting of the Strong Hope Church, Copiah County the election of four new deacons to serve with the current Board composed of W. E. (Raz) Moore, T. J. Farmer, J. L. King, S. L. Farmer and R. A. Foster, was discussed. At this meeting H. B. McNeil, Ellis Tarbuton, A. L. King and Benford Ratliff were recommended and elected to serve on November 13, 1972. Two of these men, Ellis Tarbuton and A. L. King, are now deceased. On November 13, 1972, Mr. McNeil and Mr. Ratliff, after 45 years of service to their church in this capacity, requested the church to relieve them of their duties as active deacons.

On Friday night, November 17, the deacons and their wives, together with the pastor and wife, Rev. and Mrs. Perry Culver, honored Mr. McNeil and Mr. Ratliff with a banquet and a "This is your life, Bud and Benford" program. Melvin Cagle, deacon chairman, was master of ceremonies, and with the help of Mrs. McNeil, Mrs. Ratliff and a number of old pictures, was able to give some very interesting and entertaining comments on the lives of these two men.



Coffeeville Bible Drills

Through the years workers at FIRST CHURCH, COFFEEVILLE, have demonstrated their belief in the Bible Explorers' Drill. Pictured are the five participants from this church in the drill last year. They are Ray Boxx, Johnny Jones, Ben Pace, Myrna Clay, and Jill Arrington. Pictured also on the back row are Roy Groner, Church Training director, and Mrs. J. O. Ellett, Children's leader.

"As one lamp lighteth another, no growth less, so nobleness enkindleth nobleness."

REVIVAL RESULTS

McLaurin Heights Church (Rankin) Dec. 3-8; Rev. James Fancher, Jackson, evangelist; Robert Coleman, Laurel, singer; 14 professions of faith; 30 rededications; Rev. Eugene Dobbs, pastor.

Emmanuel, Jackson: December 3-8, led by fulltime evangelist Glen Savell of Pascagoula; 21 professions of faith; two additions by letter; numerous other decisions; music under direction of Dr. Charles W. Clark, minister of Music of Emmanuel; Rev. Joe L. Hasson, pastor, states "I highly recommend Glen Savell to any church who desires the services of an evangelist. Glen's messages are timely and persuasive. Many of our membership have expressed that this is the greatest church revival that Emmanuel has had in many years;

Trinity Remodels

Trinity Church, Hernando, has just completed remodeling its present building. Three weeks ago Church Training was started again after a long absence, with 39 in attendance the first two Sundays, 40 the third Sunday and 45 the fourth Sunday. Trinity recently called a new pastor, Rev. David Holloway, formerly of Memphis.

The church has a special youth rally recently during the Sunday evening worship service and had as special guest, Paige Cothran, former Ole Miss football star and former pro football player. The building was full as it has been for each service recently.

Bethlehem

Bethlehem is only a few miles to the south of Jerusalem and in ancient times the farmers there shipped their produce to Jerusalem for market. Renowned throughout the ancient world as the city which gave birth to David, the Shepherd who was to win fame in his battles with the Philistines and who was later to become King, Bethlehem is called a city of greenery and plenty. The immediate surroundings of the city are known as Ephrata, which means "fertility in Hebrew."

Eddiceton To See Christmas Film

A Christmas program is being planned at Eddiceton Church, Franklin County, for Sunday, December 24, at 5:30 p.m. "In addition to the program by the youth of the church, we will have a thirty minute film 'The Spirit of Christmas,' reports Rev. W. M. Buffington, pastor.

Music Evangelism And Leadership Renewal Conference -- January

The Music Evangelism and Leadership Renewal Conference to be held is co-sponsored by the Church Music Department and the Music Department of Clarke College with James McElroy, Clarke, coordinator.

Out-of-state personalities will include Dr. V. L. Stanfield, New Orleans Seminary; Cecil McGee, nationwide evangelist, Apopka, Fla.; Dick Baker, evangelistic singer, Denton, Texas; and Billy Hilburn, of Crescendo Publishing Co., Dallas, Texas.

This conference is designed to be of



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benefit to pastors, music directors, youth directors, and evangelists. It will deal with the evangelistic service, including music, preaching, and drama.

Pre-registration is required to be sent in to Church Music Department, P. O. Box 530, Jackson, Ms. 39205, with \$5 per person, which includes three meals.

Coldwater Grateful For Late Deacon's Service

Recently J. C. McPherson, a deacon of Coldwater Church, and Sunday School general secretary for fifty years, passed away.

The Coldwater Church wishes to express appreciation and recognize Mr. McPherson for his fifty years of faithful and dedicated service to his Lord while serving in this capacity as Sunday School general secretary. Rev. Anthony S. Kay is pastor.

Devotional

Paul's "Christmas" Message

By C. H. Melton, faculty, Clarke College

"But when the fullness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4-5 ASV).

So often when a devotional message is brought or a sermon preached at Christmas the text is chosen from the appropriate portion of Matthew, Luke, or John. However, inasmuch as January Bible Study Week features Paul's Epistle to the Galatians, it seems most fitting here to employ Paul's "Christmas" text, Galatians 4:4-5. Paul in this passage deals explicitly with the incarnation — "and the Word became flesh, and dwelt among us" (John 1:14 ASV) — and its implications for mankind.

In the clause when the fullness of time came, Paul refers to God's PREPARATION FOR THE INCARNATION. Paul means that when God had every thing in perfect readiness the incarnation took place. It appears that this readiness refers to two factors: the preparation of mankind for the advent of Christ and the course of human history, which was most auspicious for the spread of the gospel. With reference to the preparation of mankind, Lars P. Qualben, in *A History of the Christian Church*, says, "The essential part of this preparation was to disclose to the nations the world's need of a redemption and a Redeemer." With reference to the course of history, suffice it to point out that, prior to the birth of Christ, the Greeks provided a universal and most suitable language; and the Roman empire afforded Christianity a national unity, freedom of movement, and an excellent system of travel and communication.

In the expression "God sent forth his Son, born of a woman, born under the law," Paul sets forth God's PLAN IN THE INCARNATION. God sent His co-equal, co-existent Son into the stream of human history by means of human birth. By "born of a woman," Paul means that His Son "entered into normal human experience, including limitation of knowledge and powers, growth in knowledge (learning), need for prayer, subjection to temptation, capability of dying" (John F. Carter, *A Layman's Manual of Christian Doctrines*). Paul does not mention the fact of the virgin birth in the passage simply because it does not relate to the subject of his argument. Paul's phrase "born under the law" declares that Jesus Christ was born under the yoke of the law, bound to its precepts, responsible for keeping it fully.

The movement of Paul's thoughts just stated lead logically to God's PURPOSE FOR THE INCARNATION. He says, "that he might redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:5). Here, again, Paul has two aspects of redemption in mind. First, through redemption in Christ men are set free from the requirements to keep the law of Moses in order to be saved. In other words, righteousness is reckoned to those who put their faith in Him who was "born under the law" and fulfilled it. The other aspect to which Paul here refers, "might receive the adoption of sons," opens the flood-gate of ideas about the benefits of spiritual sonship, only one of which Paul joyously announces in verse six. "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father."

A Light In The Darkness

(Continued from page 6)

ter Jesus were counted forward, A. C. referring to the latter words (Anno Domini) meaning in the year of the Lord.

The promises of the Old Testament hinged on the fact that Jesus would come. All our faith of today hinges on the fact that Jesus has come. The significances of the two is borne out in the life that Jesus lived while he was here on earth. An

artist drew a picture of a winter scene. In the winter twilight the trees were heavy - laden with snow and a dreary dark, lonely, desolate house stood in the midst of a storm. It was a sad picture but with a stroke of yellow crayon the artist put a light in one window. The effect was magic. The entire scene was transformed into a vision of comfort and cheer. The promise of Christ in the Old Testament was such a light in a dark stor-

The Long, Delightful History Of Christmas Gifts

New York (NAPS) — While millions of Americans give flowers, a perfume and even gems, few among those who give and receive the gifts this Christmas will realize what a long and delightful history the custom of gift-giving has.

It was the Three Wise Men who gave the first Christmas gifts in history, although some of the earliest Christians refused to exchange presents. To them, the custom was a heathen one — because gift-giving played a prominent role in many pagan festivals.

In time, they accepted the exchange of gifts as an expression of rejoicing — and legends about the bringers of gifts began to grow.

The jolly gent we know as St. Nick, for example, is based on the real-life St. Nicholas, bishop of Myra in Asia Minor (modern Turkey) in the fourth century. Legendary even in his own time for his generosity, and his love of children, he is said to have gone on many a mysterious journey carrying secret gifts to the poor. On one of these expeditions, so the story goes, he dropped a bag of gold down a chimney. It fell by accident into a stocking hung up to dry by the fire — and prompted generations of hopeful children to hang up their hosiery, too.

Giving to the poor remained a vital part of Christmas celebrations in the centuries to come. In England, on the day after Christmas, clergymen used to open the church alms-boxes and distribute the money to the needy. Later, it became customary to give boxes of money on that day to

people who had served you during the year. December 26 is still known as Boxing Day in Britain.

The custom of bestowing gifts on friends and family members was popularized in England by King Henry VII, whose services are used extensively during the Christmas season. Henry's granddaughter, Queen Elizabeth I, made the most of this custom: she depended on Christmas gifts to replenish her wardrobe, and made it very clear to courtiers that they had better come across handsomely on Christmas Day. Court records show that the Archbishop of Canterbury gave her \$200 every Yule for clothes. Court ladies presented her with the first silk stockings worn in Europe, and even the royal dustman (garbage collector) came through with two bolts of fine linen for the royal lingerie.

Father Christmas, as the English counterpart of Santa is called, rode high for another 40 years after the reign of Good Queen Bess. Then the Puritans took over. They abolished him and his gifts, and indeed all Christmas celebrations, as fit only for heathen.

The stern Puritans brought their distrust of Christmas merriment to New England's shores as well; in 1659, the observance of Christmas in Massachusetts became a penal offense!

On the other hand, fun-loving Dutch settlers had already brought "Sinter Klass" to New Amsterdam. Later, a German colony moved to Pennsylvania along with their gift-bringer, Christkindlein — who gave

us the name "Kris Kringle". Other immigrant groups contributed their own legends and customs of Christmas giving. And in 1822, a Presbyterian divinity professor named Clement C. Moore sat down and combined many of these elements into a rather well-known poem beginning "Twas the night before Christmas."

The "Visit from St. Nicholas" described by Dr. Moore was modest in comparison to some of St. Nick's later trips. Americans have long been generous Yuletide givers. Seamen used to bring their families rare and costly presents gathered from the Orient: spices, silks, china and teakwood. St. Nicholas was the patron saint of sailors as well as children.

When it comes to flowers and other gifts, the ladies are not neglected. Though florists are especially busy during Christmas, many of them have a special arrangement whereby flowers can be sent to loved ones once a month.

Flowers are just one item in the well over \$27 billion a year spent on Christmas presents of all kinds.

Many of these gifts are wrapped with the aid of Christmas seals, yet few Americans have any notion of

when or where these originated. They were first used in Copenhagen, Denmark, in 1904 — the brainstorm of a postal clerk named Holboell, who dreamed them up as a benefit for a children's hospital.

The gift-giving customs of many lands form an interesting contrast to our own. Greek children, rustle up their own gifts: on Christmas Day they go the rounds collecting raisins, walnuts, figs and sweets. In Newfoundland, an important Christmas gift is — fish! Local fishermen fish for the church on Christmas Day, donating their catch to the parish.

Some countries enjoy Christmas giving so much that they do it twice: the French exchange gifts on New Year's Day, but the children are visited by Pere Noel on Christmas Eve. Italian children receive their main presents on January 6, but they and their parents draw for little gifts on Christmas Eve from an "Urn of Fate."

And Icelanders must hurry if they want to unwrap their presents Christmas morning. Almost the entire holiday must be spent in church services — for in Iceland there are only four hours of light on Christmas Day.

Hollingsworth Gets Degree Posthumously

FORT WORTH (BP) — Tom C. Hollingsworth Jr., was not able to complete all requirements for two degrees at Southwestern Baptist Theological Seminary here.

But the faculty voted here to grant the 24-year-old student the master of divinity degree, posthumously.

Hollingsworth was beaten, robbed and murdered in Alabama this summer while selling Bibles to earn funds to complete his seminary degrees. He had completed all required hours for the master of divinity de-

gree, according to seminary dean Jesse Northcutt here, but had elected to work simultaneously on the master of religious education degree with hopes of receiving both degrees in December.

His body was found by hunters north of Camp Hill, Ala., in a wooded area so dense that search planes flying overhead could not spot his car only 200 yards away.

Police sources said his head had been bashed in by a blunt instrument, and the Bibles he had been selling were scattered around in the woods. In October, two 17-year-old youth from Camp Hill, Ala., Jimmy Lorenzo Hicks and Ramon Silmon, were sentenced to 30 years imprisonment each after pleading guilty to the murder of Hollingsworth.



'Twas The Night Before Christmas

—(RNS Photo)